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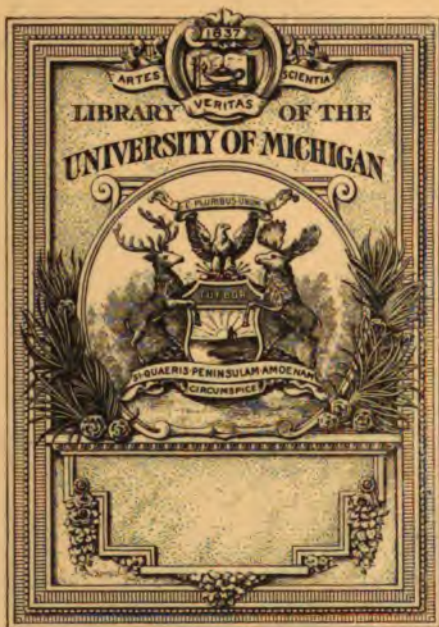
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THE  
CHRISTIAN EXAMINER  
71990  
AND  
RELIGIOUS MISCELLANY.

VOLUME XXXVIII.

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JANUARY, MARCH, MAY, 1845.

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THE  
CHRISTIAN EXAMINER  
AND  
RELIGIOUS MISCELLANY.

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JANUARY, 1845.

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ART. I.—ALISON'S HISTORY OF EUROPE.\*

THIS work, originally published in Great Britain at the price of fifty dollars, has been republished in the United States, entire, at four dollars, and an abridgement for the use of schools has been issued at the low price of one dollar. Both of these reprints have, we believe, been extensively circulated in this country, and, for good or for evil, will work an effect on the minds and hearts of our people. Therefore a few remarks, founded upon the early Edinburgh edition, may not at this time be amiss. It would occupy more time and space than we can command, regularly to review this great work;—great, certainly, in material volume, as well as in the events of which it treats; great, also, in several other points of view from which we shall have occasion to observe it.

The first feature which attracts attention is the frequency of typographical errors, and slips of the pen. We

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\* *History of Europe from the Commencement of the French Revolution in MDCCCLXXXIX to the Restoration of the Bourbons in MDCCCIV.* By ARCHIBALD ALISON, F. R. S. E., Advocate. William Blackwood & Sons, Edinburgh; and Thomas Cadell, London. 10 vols. 8vo.

are tempted to think that the author never corrected his proof-sheets. We read of the "Bavarian Republic," (intended to be Batavian ;) and very often find "Russia" and "Prussia," each in place of the other. The good old English word 'nowise' our author never uses, but in its place employs such expressions as "no way," "noways," and "no ways," which occur so frequently as to disfigure almost every third page of his work. His statistical figures, as well as his figures of speech, often exhibit discrepancies and contradictions ; and, in following out his generally good descriptions of military movements, the reader sometimes finds himself on the wrong bank of a river, and, before he can advance another line in the narrative, is obliged to make whole divisions and battalions move about and change places with a celerity which even Bonaparte himself might have envied. The numerous contradictions which appear in this voluminous work, alike in matters of philosophy, of fact, and of opinion, — taken in connection with the familiar sound of many passages — have suggested the notion, that this "History" is chiefly made up of political articles from Mr. Alison's pen, which have appeared at various times in the British Reviews, and which the author has tacked together, with little or no collation, and published as one work. But, upon a more careful examination, we find that even this hypothesis fails to account for the frequency of the discrepancies which continually startle the reader ; for the author sometimes utters a sentiment on one page which he contradicts on the next ; and this has induced us to extend our supposition so as to include even the newspaper articles of Mr. Alison in our fancied list of his materials. Thus the whole work is like a confused heap of stones ; not a solid pyramid, built by a master-workman.

Mr. Alison is a superlative Tory, with many of the virtues, and most of the faults of that character. He is a rank aristocrat in all his feelings, and takes every opportunity to flatter the nobility of Great Britain, with which he is connected by blood or marriage. He belongs to the worthy old Scotch nation, which any one might guess, for he never lets slip, unimproved, an opportunity of lauding Scotch troops, Scotch generals and Scotch lords, or even any foreigner of Scottish descent, however remote. His

praises may be well merited, we are inclined to think they are; but, while liberal to the Scotch, he overlooks the merits of the English and Irish, as such, can hardly find it in his heart to be just to a Frenchman, and is absolutely unjust to Americans. Russia seems to be his model government, and he thinks remarkably well of Austria. Great Britain, under the Tories, is glorious, but under Whig government is almost contemptible.

Slavery is a favorite hobby with our author, and, (we were about to say,) he has ridden it to death;—would that he had! But no, his whole object is to resuscitate and re-invigorate the dying monster. Russian serfdom he thinks an admirable institution. He says, no people ever arrived at freedom and happiness except through slavery;—none ever can! He thinks the Irish would be better off if they could only be enslaved during a couple of centuries; it would fit them for freedom! He forgets, though, to tell us how it is the Cossacks, who never were enslaved, are so happy, substantially free, and well off in worldly respects, as he tells us they are. Rude plenty, courage and loyalty, with an extra allowance of the private virtues, are theirs,—all that a Tory like himself could desire in a people; yet, up to their remotest ancestry, they have never been slaves. The mass of Russian rustics, he informs us, are below the Cossacks; yet, if slavery be such an excellent thing to elevate a people, they ought to be far above them. Thousands of years of slavery on one side, and an equal duration of freedom on the other, have produced an effect fatal to his theory. He laments West-India Emancipation, and, regardless of the quiet demeanor and general advancement of the blacks, he measures the comparative blessings of slavery and freedom by the number of hogsheads of sugar which can be spared for exportation. The proverbial hardships to which the negroes were subject in the cultivation of cane and manufacture of sugar, under the ancient régime, are sufficient to account for their dislike to that employment in a state of freedom, and for much of the consequent deficit in the export. The remainder may be charged to the increased consumption of sugar by the blacks themselves. While slaves, they consumed no more sugar than they could manage to steal. Moreover, by means of the lash, the blacks were compelled

to do vastly more work than nature ever intended that man should perform in hot climates, where little clothing is needed, and the earth produces the subsistence of the inhabitants almost spontaneously. What wonder that nature asserted her supremacy, when the unnatural forcing system was abandoned? Does Mr. Alison mean to say that it is right for Great Britain to enslave nine-tenths of the population of her tropical colonies, and set the other tenth over them as drivers, in order that absent proprietors may live in splendor in England; that a large mercantile marine may be built up; that the profits of manufacturers may be increased; and, finally, that through all these the revenues of Government may be augmented; which revenues would go chiefly towards supporting the aristocracy and younger sons of the nobility of Great Britain? Can such ends, however good Mr. Alison may think them, justify such means? If so, then let it be proclaimed that power gives right: this would simplify the code of morals greatly. If not, then let Mr. Alison expunge from his next edition all the fine moral and religious observations which he is continually parading before his readers. For one thing, however, we thank him. In treating of the propriety and expediency of slavery, he makes no distinction of color. He is too philosophical for that. He desires not to limit the benefit of his favorite institution to blacks, but is willing to commit to its beneficent influences Russians, and Irishmen, and, we infer, Englishmen, Americans and Frenchmen. Yet, strange to say, notwithstanding this, and although he elsewhere stigmatizes as shallow those who condemn the Americans, he twits us repeatedly with the inconsistency of slaveholding. The sneer may be deserved, but it comes with an ill grace from him.

Mr. Alison is never weary of telling us that the welfare of the people depends upon the existence of a landed aristocracy. He glories in the fact that England has but three hundred thousand landed proprietors, and laments that France, in consequence of the Revolution, has six millions. He thinks that in consequence of this fact she can never be free, and dooms her in perpetuity to an Oriental despotism. Doubtless France must suffer a long while for the crimes of the Revolution; the great change in the proprietorship of landed possessions was too sudden

and violent not to produce temporary evil. A few generations will settle this matter, and when France is fit to be free, the subdivision of estates will not prevent her being so; nor will it, we think, greatly retard the approach of that happy day, if indeed it do not hasten it. Strangely enough, in contradiction to his general opinions and arguments on this subject, he depicts Tyrol as almost an Elysium; dwells with enthusiasm on the religion, morality, substantial freedom, inflexible loyalty, and rustic plenty of the inhabitants; and doubtless his encomiums are well deserved, for he has in person minutely examined that country. But, almost in the same breath, he informs his readers that in the Tyrol a state of almost absolute equality exists; there are few large proprietors, and the land is minutely subdivided!

For the anecdotes which Alison has interspersed through his work concerning Napoleon and his Generals, he has manifestly often no other authority than mere gossip. The best French authorities have exploded, long since, some of the very romantic and very absurd stories, which he notwithstanding gravely relates as matters of history. And sometimes, too, where the tale has some foundation in truth, the time and scene are so changed by the author of this "History," as utterly to confound the reader. He makes Napoleon utter at Dresden, in 1813, a reproach to his Generals and Marshals for their lukewarmness, which in fact was spoken in Poland, in 1812, when, with nearly half a million of men, he was on the point of invading Russia. And worse still, he makes Napoleon address Rapp, who was in fact, as we are elsewhere informed, at that moment shut up in Dantzic, hundreds of miles away. Undoubtedly, these errors are to be charged to carelessness, not to ignorance. But when he comes to deal in the affairs of America, we are obliged to suppose that both causes have combined to produce that 'Comedy of Errors' — his chapter on the United States.

Numerous as are the anachronisms, slips of the pen, and typographical errors, in that portion of the work devoted to European affairs, they are as nothing, compared with the blunders contained in his chapter on America and the American war. It seems to us that Mr. Alison is better fitted for a party politician, a warrior, or a poet, than for

a historian, or, as he often assumes to be, a preacher of religion and morality. He seems to have a tolerably correct eye with regard to military affairs, the reader is left in no doubt with regard to his political partisanship, and no one who has perused his remarks on America will hesitate to award him high rank among the prose poets of the nineteenth century. He is so given to idealizing, that the reality is often entirely lost sight of. The following extract is a favorable specimen of his style of poetical description. With a few touches of his pen our author has entirely annihilated those scourges of the mariner in the Gulf of Mexico, the tempestuous "northers" of winter and the devastating hurricanes of summer. But, to compensate for this, he bestows the West-India Islands upon the Gulf of Mexico, and makes grapes very convenient to sailors. Doubtless Jack will be very grateful for the change.

"In the Gulf of Mexico the extraordinary clearness of the water reveals to the astonished mariner the magnitude of its abysses, and discloses, even at the depth of thirty fathoms, the gigantic vegetation which, even so far beneath the surface, is drawn forth by the attraction of a vertical sun. In the midst of these glassy waves, rarely disturbed by a ruder breath than the zephyrs of spring, an archipelago of perfumed islands is placed, which repose, like baskets of flowers, on the tranquil surface of the ocean. Everything in those enchanted abodes appears to have been prepared for the wants and enjoyments of man. Nature seems to have superseded the ordinary necessity for labor. The verdure of the groves, and the colors of the flowers and blossoms, derive additional vividness from the transparent purity of the air and the deep serenity of the azure heavens. Many of the trees are loaded with fruits, which descend by their own weight to invite the indolent hand of the gatherer, and are perpetually renewed under the influence of an ever balmy air. Others, which yield no nourishment, fascinate the eye by the luxuriant variety of their form or the gorgeous brilliancy of their colors. Amidst a forest of perfumed citron-trees, spreading bananas, graceful palms, of wild-figs, of round-leaved myrtles, of fragrant acacias, and gigantic arbutus, are to be seen every variety of creepers, with scarlet or purple blossoms, which entwine themselves round every stem, and hang in festoons from tree to tree. The trees are of a magnitude unknown in northern climes; the luxuriant vines, as they clamber up the loftiest cedars, form graceful festoons; grapes are so plenty upon every

shrub, that the surge of the ocean, as it lazily rolls in upon the shore with the quiet winds of summer, dashes its spray upon the clusters; and natural arbors form an impervious shade, that not a ray of the sun of July can penetrate." — Vol. x. p. 553, first edition.

In describing the United States geographically, (for which the reader may judge, from the foregoing specimen, how well our author is qualified,) he represents the Alleghany mountains as being covered, among other trees, with "the majestic palm" "and verdant evergreen oak." The inhabitants of that region will be greatly astonished at this information, and doubtless will appreciate the importance of the discovery that evergreens are verdant.

We have always thought that, as the Missouri is the main branch of the Mississippi, the two should be considered as one river, and spoken of under one name. But, until the change is made by competent authority, we must continue to use the received geographical nomenclature. Mr. Alison makes no protest against the use of the customary terms, and is, therefore, entirely inexcusable in jumbling together, in such inextricable confusion, the names of our two great rivers. He makes the Missouri empty into the Gulf of Mexico, and represents the Mississippi to be one of its branches; in company with "the Ohio, the Tennessee, the Arkansas, the White River, the Kansas and the Red River;" which three latter rivers, (as well as the four former,) he says, "have given their names to the mighty States which already are settled on their shores."

He speaks repeatedly of New England as a State, thus: "the two States of New England and Massachusetts." He seems to think that Louisiana is in Virginia; for, after describing the new-made lands at the mouth of the Mississippi, he observes, "and at length, on the scene of former desolation, the magnificent riches of the Virginian forest are reared." He might as well have said, 'the Mexican forest.'

A striking instance of the recklessness with which Mr. Alison often makes assertions, and of the unphilosophical manner in which he frequently establishes a general rule from an exception, is found in the following extract.

"The law allows any rate of interest agreed on by the parties to be taken, and it is often excessive; one *per cent.* a month is

an usual, three *per cent.* a month no uncommon occurrence." — Vol. x. p. 580.

Now the first portion of this allegation is wholly false, and the second is true only of a short period. If Mr. Alison were writing at the present time, he might with equal truth declare, as a general rule, that, 'in the United States interest is very low; four-and-one-half *per cent. per annum* is an usual, three *per cent.* no uncommon occurrence.'

A certain portion of our population will be glad to learn that, in this country "a widow with eight children is sought after and married as an heiress;" and all will be astounded at the credulity or mendacity of the *soi-disant* historian who declares that in America "even family portraits, pictures of beloved parents, are often not framed, as it is well understood that at the death of the head of the family they will be sold and turned into dollars, to be divided among the children." And this is history!

Our "common sailors" will be happy to learn that their wages are raised to "four or five pounds a-month;" and our democrats surprised to hear that "it is generally made an indispensable pledge, with every representative on the [democratic] side, that he is to support the system of 'repudiation,' and relieve the people of the disagreeable burden of paying their debts." The election for President, he says, takes place on the 4th of March; and he seems to have strange notions with regard to the Veto power; for he declares that, "the President can refuse his sanction to the laws, but by a singular anomaly, though that prevents their execution, it does not prevent them from being laws, and carried into effect when a more pliant Chief of the Republic is elected." It is impossible to make anything but nonsense of this passage; if he means as he has written, then he has put forth an absurdity; if he means that, at a future time, under a new President, Congress may repass a rejected act, and the new Executive may approve it and put it in force, then he errs in calling that an "anomaly," which may take place in England or France at any time after a change in the Ministry. Our President occupies a position in some respects similar to that of the English Premier, and *all* the incumbents of the Executive chair are not bound to "follow in the footsteps of their illustrious

predecessors," although Mr. Alison seems to think it an anomaly that they are not. Equally without foundation in truth is our author's assertion, that "that noblest of spectacles, which is so often exhibited in England, of a resolute minority, strong in the conviction and intrepid in the assertion of truth, firmly maintaining its opinions in the midst of the insurgent waves of an overwhelming majority, is unknown on the other side of the Atlantic." With what propriety is the term, "*insurgent waves*," applied to a legally ruling majority? And if the Americans do, in a political sense, so "crouch to numbers" and "feign acquiescence," as Mr. Alison represents, then how is it that our frequent political changes, State and National, are brought about? The former question indicates a ruling propensity in Mr. Alison to use high-sounding words without regard to their meaning, and the latter points out another instance of his recklessness in assertion, and his wholesale mode of generalization. The scenes presented in the halls of Congress are sufficiently disgraceful, and we blush for our country when we think of them, but our author never lets a good piece of national slander pass from his pen without additions and corrections. According to him, "murders and assassinations in open day are not unfrequent among the members of Congress themselves; and the guilty parties, if strong in the support of the majority, openly walk about, and set all attempts to prosecute them at defiance." Now, unless our memory fails us, the author cannot find a solitary instance of the crimes which he declares to be so frequent. "All the State judges, from the highest to the lowest, are elected by the people," says Mr. Alison; another sweeping assertion, which we hope may not prove prophetic.

Concerning American manners Mr. Alison remarks, very judiciously: —

"The manners of the Americans are the manners of Great Britain, *minus* the aristocracy, the landowners, the army, and the Established Church." \* \* \* "They are vain on all national subjects, and excessively sensitive to censure however slight, and most of all to ridicule." \* \* \* "The Americans have already done great things; when they have continued a century longer in the same career, they will, like the English, be a proud, and cease to be a vain people." — Vol. x. pp. 628, 629.

This is all true, and Alison is doubtless correct when he

sarcastically compares us with "those classes or individuals who have not historic descent or great personal achievements or qualities to rest upon, and who, desirous of general applause, have a secret sense that in some particular they may be undeserving of it." He has likewise represented truly, though strongly, the restless activity which is the prominent feature of American character.

"Every thing goes on at the gallop; neither society, nor the individuals who compose it, ever pause for an instant: new undertakings are incessantly commencing; new paths of life continually attempted by the unfortunate; successful industry ardently prosecuted by the prosperous. Projects of philanthropy, of commerce, of canals, of railways, of banking, of religious and social amelioration, succeed one another with breathless rapidity," etc. — Vol. x. p. 592.

In his geographical description of the United States Mr. Alison makes no mention of the great lakes, although two are entirely within our border, and we have at least an equal share in the remainder: but when he comes to describe Canada, a *British province*, he is never weary of glorying in the magnificent chain of great lakes which he seems to think are exclusively within its boundaries. So enraptured does he become in contemplating Canada, that he predicts she will one day conquer the United States; or, in his own words, "assert the wonted superiority of Northern over Southern nations." Perhaps she may, but neither Alison nor any one else can know anything of the matter. There is such a thing as British "vanity;" nothing else could have induced our author to print his bellicose suggestion.

Although Mr. Alison has sufficient reason, as a military historian, to be proud of the soldiers and sailors of his country, he is not satisfied with pure truth, but falls into the same one-sided mode of relating battles which is so common among our own writers and orators. He always represents circumstances to be favorable to the Americans and unfavorable to the British, in order to palliate British defeat or enhance British glory. By way of giving advice to the British Government, he does state, concerning the action between the Chesapeake and Shannon, that the latter was manned by a picked crew, more numerous than usual, who had long been trained by Capt. Broke for the

very purpose of doing what had never yet been performed, — capturing an American frigate. But he neglects to state, what is equally well known, that the Chesapeake had an inexperienced crew, just shipped, and of whom many had never been at sea. He is more unfair still in his account of the capture, by a squadron of British frigates, of the frigate *President*, which he coolly declares was fairly beaten by a single frigate, the *Endymion*. It is well known that this same victorious frigate was so roughly handled as to be obliged to fall back out of reach of the *President*, who could not stop to take possession of her, but continued her flight in her crippled condition until she was overtaken by a fresh frigate of the enemy. Because one or two broadsides from this new antagonist sufficed to bring down the stars and stripes, Mr. Alison sagely concludes that the *President* was beaten before, or she would not have surrendered so soon to her new enemy. He seems to think an American frigate ought to be able to beat, in detail, a whole British squadron, without being crippled herself; that she should be able to commence each successive action with undiminished forces: and he makes no account of the remainder of the British squadron which was pressing all sail to come up into action. Really, for Mr. Alison to boast of the result of this battle, must to most minds only demonstrate to what straits he was driven to find matter, in the naval encounters of the war, with which to soothe wounded British vanity. For ourselves, we should not, in this review, have noticed these instances of our author's unfairness, were it not to add one or two more items to the proof we have already adduced, that he is unworthy of the confidence which should be bestowed upon an accurate and impartial historian. Alison is not a historian, but a partisan political writer.

It is to be presumed that Mr. Alison is more to be depended upon in his European chapters, than in that portion of the work devoted to America, in preparing himself for which he apparently spent but little time, and of the blunders contained in which we have given the reader a very few of the many specimens which might be gathered. But, if some of his European critics tell the truth, he is not trustworthy even in European affairs. He has himself acknowledged numerous errors in his early

editions, by lately publishing a new one, "revised and corrected." Now it is certainly better to correct errors than to allow them to remain uncorrected; but it would be better still, more dignified and faithful, besides being more just to those who purchase the books and imbibe the errors, to see that none are put forth. Errors are not easily removed from the mind when once imbibed. How many of Mr. Alison's first readers—those who first patronized his work, and set him up in the world as a historian—will ever peruse his corrected edition? One does not often read twice over ten octavo volumes of from eight hundred to a thousand pages each. Mr. Alison puts forth hastily, while yet in a crude state, the first volume of a "History of Europe," so called, and, like the modern serial novelist, hurries volume after volume before the public in an equally uncorrected state, to take advantage of the interest which his former volumes may have excited. Certain friends, acquaintances and gullible individuals among the public, purchase his first edition as it comes out, volume by volume. From them he receives his first encouragement, by them he is first made known to the world. When he has finished his work, and drawn fifty dollars apiece from the pockets of said friends, acquaintances and gullible individuals, he finds leisure to do what should have been done before publication, namely, to revise and amend his manuscript, and correct his proof-sheets. A new and ostensibly perfect edition appears, with which the remaining portion of the public is supplied, while the old purchasers are left with ten worthless volumes on their hands. In this predicament stand many American libraries: the work, imported at an exorbitant price, now remains on their shelves an almost useless incumbrance. For if the new edition be what it purports to be, (which is greatly to be doubted;) if it is to become a standard historical work, then must all large libraries in Europe or America be furnished with copies of it, whether they possess the defective edition or not. We beg leave to suggest that it would only be honest in Mr. Alison to make the offer to his first customers of exchanging the old for the new edition.

The style of Mr. Alison is ambitious, high-sounding, but often empty, very unequal, and frequently decidedly bad. Long, parenthetical periods, and even ungrammatical

sentences, are not infrequent. Still, there is an air of pretension, an owl-like gravity, and a pseudo-philosophic and religious tone, in his wordy periods, which appear to have taken the fancy, and misled the judgment of many worthy people. But he frequently contradicts himself in philosophy, and is guilty of gross inconsistencies in morals and religion. He is continually holding up the idea that in national affairs, as well as in those of individuals, the only righteous rule of conduct is, to do to others as we would that others should do to us. Yet he attempts to excuse, almost to justify, the transfer of Norway to Sweden — her hated enemy; and declares, without qualification, that the British Government committed a great fault in restoring to Holland Java, which had been seized at a time when Holland was sinking under the yoke of her merciless conqueror, Napoleon. The Cape of Good Hope and several other colonies, of which Holland was robbed, are not sufficient to satisfy the acquisitiveness of the just, honest and religious Mr. Alison. England should have kept more of the property of her unfortunate ally, whose only fault consisted in her being subdued by England's enemy. Poor Holland! it was her fate to be plundered alike by friend and foe.

The religion, morality, philosophy and politics of Mr. Alison, as a public writer, all seem to be spurious. Not because he has not made many wise and just observations, but because he has marred their effect by attempting to reconcile things which are eternally repugnant to each other. With high-toned principles in his mouth, he yet justifies deeds which were enacted in defiance of all principles, save, perhaps, these two: — Might makes right; and, Do evil that good may come. If we may gather his ideas concerning Christianity and Christ from an expression used in his chapter on India, they are low indeed. After mentioning the various hordes of conquerors who had overrun India previously to the advent of the Europeans, he speaks of their being followed by "the disciplined battalions of Christ." Disciplined battalions of Christ! Does he think, if our Saviour were to return bodily to the world, he would put himself at the head of such an army, and direct their movements in a course of robbery and bloodshed? Does he think that the spirit of Christ filled the hearts and

inspired the deeds of these "disciplined battalions," which he thus impiously designates as His?

Mr. Alison is a conservative in the worst sense of that term. Whatever has been sanctioned by time, whether right or wrong in itself, he upholds. One instance out of many will suffice to give an insight into his character in this respect. He laments the destruction of the "rotten boroughs" of England. He thinks it a good thing that half a dozen men, or even a single man, should have had power to send a member to Parliament, while a city of one or two hundred thousand inhabitants could do no more: and his only argument to sustain his position is, The system has worked well, why disturb it? Very good, so long as the nation is satisfied with it; but a system can hardly be said to work well, when it has become odious to nine-tenths of the people. Yet Mr. Alison laments the extinction of those sources of corruption — the "rotten boroughs." It is a principle of his, the violation of which he never excuses in a government, that nothing should be yielded to popular clamor. He would grant reform as a favor, after the clamor had subsided, but never as a right. The Government should never acknowledge that the people have any rights but those which they have always exercised. He disapproves even of the measure of Catholic Emancipation. The terrible scenes which followed the concessions made by Louis XVI. to the democrats of France, and which he thinks were consequent thereon, seem to have inspired him with a horror which allowed his mind no rest except in the idea of a strong government, right or wrong; right if possible, according to his notions, but strong at any rate. He is frequent in his praises of the aristocrats, but has never a good word for the democrats of Great Britain. Yet justice demands that we should say, he seems to endeavor to be impartial, and if he does not praise the opposite, he often condemns his own party, albeit his censures are generally called forth by their concessions to the democratic spirit of the age. Democracy in his *bête noir*, and truly the aristocracy of the old world have some reason to fear it. Such men as Mr. Alison, even on account of their ultra-conservatism, do good in the world. They serve to retard the otherwise too hasty and destructive advance of the said black beast, to prevent his approach until the world is pre-

pared for him,—when it will be found that they can no longer oppose an available obstacle, and at last that the monster is not such a frightful creature after all as they imagined him to be. Democracy must come: until then, we look with complacency even on its opposers, though we must strive against them. There rises before the mind's eye a picture of strife, and by the mental ear sounds of anger and clamor are heard. It is the lumbering vehicle of Human Society. Mist and darkness surround it; before and behind, on the right and on the left, crowds of excited people are tugging it this way and that. Hardly any progress seems to be made: the different parties appear to be more engaged in quarrelling with, and throwing stones and dirt at each other, than in advancing on their common journey. Lament it not: there is a deep ravine in front, down which were the old omnibus to tumble, it would be dashed to pieces, and need re-construction. This would inevitably be its fate, could those ahead have their way; but those behind are so busily engaged in pelting those before, that the latter, from the necessity of self-defence, pull but little; and, meanwhile, how beautifully that ravine is filled up by the falling missiles which overshoot their mark! Do those before see this, and thank those behind? Do those behind perceive that they are thus preparing the way of those before? No, the success of Society depends upon their mutual ignorance and antagonism. Let the democrats cease their efforts, and the world will stand still, or retrograde. Let the aristocrats and monarchists suddenly join their efforts to those of the democrats, and the whole will rush together into the jaws of destruction.

Mr. Alison's picture of the "results of equality in America" is not, however, by any means appalling, although he does his best to make it so, by comparing some of these results with, nay, making them "*exceed*, the savage atrocities of the French Revolution." In his concluding paragraph, he can find nothing tangible to charge, as the "results" of democracy in America, more awful than, first, that we have not liberated our slaves; which fact, according to his principles, ought to redound wholly to our credit: secondly, that our Government did not re-charter the United States Bank: thirdly, that we talk of "abolishing the national debt;" a statement entirely

untrue, and doubly so from the fact that we had no national debt, properly speaking, when Mr. Alison penned this passage: and, lastly, that "deeds, exceeding in cruelty the savage atrocity of the French Revolution, have been perpetrated in many parts of the United States;" an assertion which must be taken with a few small grains of allowance. Now remove from this list those charges which might be made of any monarchy, and those which are entirely false, and what remains? Nothing but the charge concerning slavery, which we should say was rather a "result," and a continuation, of *inequality*. Quite as accurate is his statement that President Washington, in 1794, as "one of the *last acts* of his administration, by his *casting vote in Congress*," established a commercial treaty with England. Mr. Alison cannot have read, attentively, the Constitution of the United States; and he appears to have adopted the most objectionable portions of the generally excellent works on America, to which he refers in his margin. He is too fond of declamation, and of generalization from insufficient data, to be a correct writer.

It seems to us that our author deals very fairly with Bonaparte; in fact, he palliates some of his crimes which appear to us to be worthy only of utter condemnation. He shows also much impartiality in criticising the faults of the Duke of Wellington, — evidently, however, in pretty much the same manner in which an astronomer would describe the exact size and number of the spots on the sun. He declares that "the Duke" was surprised and out-generalled by Napoleon previously to the battle of Waterloo; which battle he won only by his indomitable perseverance, and torrents of British blood shed by others to expiate *his* fault. Thus only was the campaign redeemed. Wellington had a narrow escape; for had he been compelled to order a retreat, the defiles in his rear might have turned it into an entire overthrow; in which case the term "Waterloo defeat" would have had a very different meaning, in France and England, from that which it now bears.

The sum and substance of all Mr. Alison's political philosophy are contained in the following sentence:—"No community need be afraid of going far astray which treads in the footsteps of Rome and England." What the "footsteps" of Rome were, in which every nation should follow

that is desirous of not "going far astray," Mr. Alison tells us on the very next page: — "To the surrounding nations Rome appeared a vast fountain of evil, always streaming over, yet always full, from which devastating floods incessantly issued to overwhelm and destroy mankind. We may judge how far and wide it laid waste the neighboring States, from the nervous expression which Tacitus puts into the mouth of the Caledonian chief, 'ubi solitudinem fecerunt, pacem appellat!'"

It appears to us, in our ignorance, that Mr. Alison is a sound military critic; and we also deem him a good financier, and a tolerably fair political partisan, as the world goes. Had he confined himself to these departments, we should never have been induced to review his "History." We like his descriptions of battles, better than his sermons; he figures with much more credit in the former than in the latter, though he seems to consider preaching his especial *forte*. His father, as is well known, was a clergyman; which may serve to explain many of our author's inconsistencies concerning ethics and religion. May he not have obtained his really sound morals and religion from his father's fast-day sermons, and afterwards marred their beautiful proportions by placing in contact with them his own worldly morality and loose philosophical notions? It is this perpetual inconsistency, which renders Alison's *History* a work of peculiarly pernicious tendency. The apparently sound philosophical and religious views which it contains, serve to sweeten and disguise the poison with which they are mixed: the respect inspired by the former has induced many to take all the rest on trust. We cannot charge Mr. Alison with hypocrisy; we believe him to be sincere, but not thorough. By his palliation of sin, and his support of established abuses, he spoils all his fine sermonizing. One of the deadliest thrusts ever made at true religion, is delivered by Mr. Alison in his constant attempt to hold it up as useful chiefly as an instrument of political government, — a very good thing to keep the people orderly and obedient. He has no faith in the vitality of religion unless she is fed from the government crib; no trust in the voluntary system. The example of the Irish Catholics, who support their own Church-establishment voluntarily, and the intrusive Church of England by compulsion, and

the experiment of the Puritans in New England, have neither of them any weight with Mr. Alison. In truth, he denies the success of the latter experiment. With him, religion is a nonentity, unless it be Government religion. He is not at all particular as to its form. Let Government support the Establishment, and force one or more creeds on the people, and all is well. Government may support Heathenism in one part of the Empire, Episcopacy in another, and Presbyterianism in a third; or, like the Prussian Government, may cause to be taught under one roof both Roman Catholicism and Protestantism, the latter according to a creed altered and amended at the pleasure of the King.

Our author declares that "the popular and democratic party" "in general evince the most deadly hostility to the tenets of Christianity," while "its principles form the corner-stone of the opposite body, who endeavor to maintain the ascendancy of property and education." Suppose he had instanced the Puritans of England on one side, and the Court of Charles II. on the other; what would have become of his assertion? Where has property ever been more safe than in New England; and in what country has the education of the whole people been so long and so thoroughly provided for? Where are the common schools of Old England? What has *she* done even for the liberal education of those who are able to pay for it? Why, shut them out from her Universities, unless they subscribe the "thirty-nine Articles." Does Mr. Alison mean that aristocratic religionists "maintain the *ascendancy* of education," by placing it on heights inaccessible to all but those who have full purses, and consciences cut according to the Government pattern? We presume he is a Protestant, but had he lived in the sixteenth century, where would his present principles have placed him? In his own country, he would, of course, have been on the side of Government, that is, Catholic and Protestant alternately; and when finally settled as a Protestant, it would have depended upon his precise locality whether he had been a Presbyterian or an Episcopalian. Had he lived in Germany, Charles V. would have moulded his conscience according to the last Papal bull; and in Constantinople he would have been an excellent Mahomedan. This, too, from

choice, and political principle, not as a matter of birth, education and conscience.

No, religion does *not* depend on Government patronage for her existence and progress; and, in proof, Mr. Alison to the contrary notwithstanding, we adduce the example of the United States of America, on one side; and, on the other, the Spanish and Portuguese States of this continent. And furthermore, we quote Mr. Alison's own admission and lamentation of the fact that, even in Great Britain, "the National Church [has fallen] behind the wants of the inhabitants, and a mass of civilized Heathenism [arisen] in the very heart of a Christian land."

Instances without number might be cited to prove that religion has only been polluted by the embraces of the State. A sovereign may do vast good in the cause of religion, but he must act as a munificent private individual, and his efforts must differ from those of such an individual only in degree, not in kind. Compulsion destroys the vitality of religion. Religion has lived in spite of governments, not by their help; and every step made in advance, has been made outside of, and in opposition to State-establishments. Were it not for this, the Christian religion never could have made any progress at all.

Mr. Alison praises the Emperor Alexander for his Christian virtues; and lauds, *ad nauseam*, the religious proclamations of the pious Emperor to his pious soldiers. Russia was sound at heart: religion reigned in the hearts of the Czar and his army. An excellent thing—a State-religion! Through it the Emperor can so easily command the whole resources of the nation, moral and material! No matter, if he is, (as Mr. Alison coolly informs us Alexander was,) an habitual adulterer, and a "profound dissimulator;" no matter, if he does spend his life in adding to his territory "more by the arts of diplomacy than war," that is, more by lying and cheating, than by robbing; no matter, if he does share with an enemy the spoils of a defeated ally; no matter, if he is a perfidious enemy, a false neutral, and a faithless friend;—he is none the less an excellent Christian. Who can doubt that the interests of the Church are safe in such hands? Not Mr. Alison. And the religious soldiers, too, to whom such excellent addresses were made,—it does seem to us that they might have been

considered better Christians if they had perpetrated a little less of the robbery, rape and murder for which they rendered themselves notorious in France. A loss of such religion would have improved their Christianity. In truth, in a description *con amore* of the wars which followed the French Revolution, the less there is said of Christianity, the better.

In conclusion, it seems to us that, as a military and political writer, Mr. Alison deserves credit for general ability, though frequently incorrect; but, as a moralist and Christian philosopher, he is utterly unsound—looking at his work as a whole; for what is unexceptionable in this department of his work, is more than neutralized by that which is of decidedly evil tendency. As a historian and geographer, he has been severely criticised, and it appears to us, justly; and, unless his last edition is truly a “revised and corrected” one, “Alison’s History of Europe” is far from being sufficiently near perfection to insure it an immortality of fifty years. Its bodily form may cumber the shelves of libraries for centuries, but the early editions, at least, will be looked upon, by all future historians, as untrustworthy, dead for all the purposes of history. Nevertheless, we desire distinctly to admit that much of this work—perhaps the greater part of it, counting by pages—is worthy, taken separately, of admiration and praise; and, had it not been that with this there was so much contradictory and erroneous matter mingled, we should have been engaged in the pleasant task of quoting from, and commending the former, instead of the less agreeable one of noticing a very small portion of the latter. J. K.

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#### ART. II.—ON THE RELUCTANCE TO PRAY.

THE remark has been frequently made by thoughtful observers, that there is in our modern world a decline from the ritual devotion of former days. There was far more of visible devotion among the Greeks and Romans than is to be seen in our Christian communities. The same comparison may be made between the Catholics and the Protest-

ants, and between the Puritans and their successors. There is a reaction from the old formalism. The very disappearance of the altar from our Protestant forms, not to say of sacrifices altogether from our Christian usages, is symbolical of the change.

But we must go deeper, if we would describe the entire defect or the whole difficulty. There is a reluctance to pray; not Pagan nor Mahommedan, nor Catholic nor Protestant; it is human. That is, it appertains, in a certain condition of mind, to all men. And so common is this condition, that it may be said of *most* men, they do not love to pray or to offer praise to God. It is not agreeable to them, in the morning or at evening, to kneel down, or in any attitude, no matter what, to gather up their thoughts into a reverential and solemn mood, and to offer up humble and grateful homage to their Maker.

Now, into the causes and remedies for this state of mind, we propose to inquire. And first, into the causes of it.

That human nature is imperfect, erring and depraved, that the spiritual faculties in most men are not duly cultivated, that most men are worldly and are drawn with the strongest attraction to worldly objects; all this is evident. And yet this is not true to such an extent, that nothing is left in them of reverence or enthusiasm for what is venerable and lovely. We cannot admit that humanity is so completely severed from Divinity, that there is between them no bond whatever. It is not in consistency with such a presumption, that Heaven speaks to men. It appeals to a conscience, a sense of right, a feeling capable of rendering homage to infinite excellence. Its rebuke of impiety, its condemnation of sin, could have no meaning, if there were not such a feeling.

Nor is this estrangement from God, or this specific indisposition to pray, grateful or welcome to many who feel it. We have seen the most bitter tears shed over the confession of this reluctance. We have seldom witnessed greater mental distress than this confession has cost many persons with whom we have conversed. "I am not altogether bad," such an one has said to us; "I do not hate my Maker, horrible thought! I am not altogether insensible to his goodness; I am sometimes overcome with it; I wish to cherish the sense of it; but I do not love to pray or to offer

praise, at a certain hour, in a certain manner; I almost despair of it; I fear that I shall never love to pray."

Now why is all this? What is this difficulty? Let us consider it calmly and kindly. We have no desire to cast reproaches upon any one. Our purpose is not to lay down rigid tests of piety. We would persuade to prayer, rather than exact it. Rationally and patiently let us consider what are the difficulties.

Let us observe, then, in the first place, that prayer is a great, a stupendous act of the mind. To address our thoughts to God, is the most overawing, the most overwhelming exercise to which our faculties can be put. It is not strange that our weakness sometimes shrinks from it. Dr. Johnson once said, in a weak and low state of mind, concerning a companion\* with whom he was accustomed to have a keen encounter of wits, "If I were to meet him now, it would kill me." How well then might one of old say, "Lo! I have taken upon me to speak unto God, who am but dust; oh! let not the Lord be angry and I will speak!" How justly says the divine Milton, "May I express thee unblamed!" Prayer is easier to children; because they less feel what it is. Prayer, for this reason, is easier to the infancy of the world. The more form, and the less feeling there was in it, the less did it awe and overcome the mind. Prayer, for a similar reason, is easier in a company and crowd of worshippers. It seems, as it were, to divide the burthen. The individual approach to God more distinctly summons the faculties of a man to their loftiest employment. Not always, nor easily, is the mind ready for that action; and therefore meditation should accompany and precede it. We would not fail of that sublimity of thought, of aspiration; we would not fail of that great resort; but sometimes we shrink in awe from its grandeur.

Let us admit, in the next place, that there is a certain irksomeness in formality. Feeling does not love form; unless it be occasionally, unless it be in a certain mood, unless it be very strong. The patriot, burning with zeal, in some emergency might feel impelled to swear fidelity on his country's altar. His whole soul might leap into that

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\* Mr. Burke.

act. But with our feelings this is not the ordinary mood. We love our families, our friends. But if every morning we met together to express that affection formally and at some length, this would not be grateful.\* Why, then, it may be asked, do you recommend formalities in religion? We answer, that we *would* take heed that there should not be too much form; we would that meditation and reading should mingle largely with private devotion; and that the devotion itself should not be too much confined to any specific act or attitude. But why insist upon it at all? Because we do not believe that the deep impression upon the heart, of the Infinite and Unseen Reality, is likely ever to be made in any other way. Man we meet in a visible form; but to feel the presence of an invisible Being requires that we meditate upon him and strive to draw near to him. Because, also, there is a fitness and beauty in such offerings. And because God in his wisdom has been pleased to appoint prayers to be offered; and our Saviour has counselled us to make them to a certain extent private, saying, "Enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret."

We would not construe this precept into painful constraint, into any necessarily irksome formality. There may be those, who many times a day fulfil the precept in spirit, without literally retiring to any solitary place. They pray in a crowd, on the mart, in the warehouse and counting-room, in the field and by the way. In the secrecy of their souls they pray. Blessed are those who thus hallow the world with prayer. But if it be otherwise with us; if the world sweeps away from us, in its business or cares or pleasures, all thoughts of God; if day after day passes without any reverent communion with the Unseen Spirit; then we say, it is meet that we should bring our thoughts to a solemn stand and charge them not to forget God, our Maker, our Sustainer, our Benefactor, our Infinite Friend. It is a brutish thing to live without learning aught of the Infinite Glory and Goodness that surround us. Better it be learned with pain, with painful formalities, with set and severe determination, than not be learned at all.

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\* It would not be grateful, partly because it would be in bad taste, and because it would wear an air of profession; considerations which do not apply to the secret approach of man to his Maker.

So are many things learned — languages, sciences, arts ; and so, if it be possible no otherwise, should we study to know the Infinite, the All-wise, and All-beautiful. So, if we would cultivate an art, should we resort to a Gallery to study ; even though it were with some inconvenience, even though some of the processes were irksome. We might indolently prefer that high accomplishment were breathed into us from the air, or were an endowment of natural genius ; but lofty attainment does not come so in anything.

In the third place, we must observe that the common associations with prayer are not attractive. If prayer had always stood upon the earth with lofty attitude, with upward gaze, with a countenance kindling with joy, with a mien and brow of angel majesty, then might it have appeared to men as a glorious and blessed employment. But now, cloaked with gloom, and bowed to the earth, and bathed in tears, does it often appear ; and that is not an attractive picture. All this, no doubt, is often proper ; but it has been too exclusively the character of prayer ; and we have not learned what a glorious, sublime and beatific thing it is to pray. We are not, indeed, to discard or neglect either the social or religious nature ; but we believe a wise man would say, ‘ Let me be confined in a dungeon far from all human intercourse, rather than be shut out from communion with my Maker ! ’

In fine, there are two methods of approach to the Supreme Being ; the one is the way of mere ritual, the other is the way of reflection. To childhood, to the world’s infancy, to ignorance, to blind acquiescence, mere ritual may be more tolerable. But as the mind advances in culture, *mere* ritual, without reflection, becomes painful. If prayer is regarded solely as a duty, as something commanded, as something necessary to salvation, to escape from hell, it will engage in fact some of our noblest affections against it. There must be reflection, then. When we have talked with persons in that painful state of mind, instead of directly combating it, we have sometimes engaged with them in conversation upon the infinite goodness of God, upon his infinite love and kindness to us, upon the infinite beauty and glory of his nature ; and such an one has said, “ Now all is changed to me ; now I could pray,

and love to pray." After a few days' interval he has returned to us, and said, "Alas! I have fallen into the same state of mind where I was before." Again we have conversed with him as before, and again he has found relief from the burthen of superstitious bondage. We may be pardoned, we hope, for this personal reference; for this really *is* the method of relief. There must be reflection. The Infinite Glory and Loveliness must rise before our contemplation, enthroned in the heavens, beaming in the light of day, breathing life through the creation, incarnated in the Son of God, flowing out in the ineffable mercy of the Gospel; and then our hearts will be *drawn* to it—not driven to it as by the fear of hell, not dragged to it as by any arbitrary necessity—but drawn to it as the sum, the consummation of every moral, divine, inexpressible charm and beauty—drawn to seek after it, perhaps dimly, but earnestly—drawn, as if there were something infinitely precious, to seek after it as gold and to search for it as for hid treasures.

If the scientific inquirer suspected that there lay hidden among the forms of matter some essence, more beautiful than the light, more wonderful than the electric fire; something which would explain all, spread a new light over all the fields of knowledge, and unfold the universal plan in new order and beauty; with what eagerness would he examine, with what intensity would he study, with what delight would he pursue the wondrous discovery! To the eye that has not seen God, to the heart that has not felt his presence, such would be the revelation of him in all nature, in all life, in the yet sealed Gospel, in the inmost depths of his being.

But there are still other and greater difficulties than these which we have now mentioned. They are of a more speculative character.

Scarcely perhaps deserving of such a rank is a certain state of mind, which we hardly know how to express, made up of pride and worldliness and strangeness to the subject altogether,—a kind of miserable affectation it surely is for a rational being,—which holds prayer to be above it, or below it, or at any rate quite out of its sphere; which regards the offerings of piety as very proper for ministers of religion or for church officers, or for certain grave and

godly persons, but for the young and the gay and the fashionable it looks upon prayer as a mistake, a mis-alliance, a something quite out of the way. There are those, who imagine that if they were to pray in their families or in private, they must forthwith become very sober, demure and precise persons; they must lose caste in the world's fashion or in the world's honor. We cannot regard this as the error of any good nurture or of any truly dignified position in society, but as belonging to a much humbler grade of feeling. When the noble Sir Walter Scott proposed to offer prayer in his house, he did not treat the matter as if he were ashamed of it, but he said to his family and a large company of guests beneath his honored roof at Abbotsford, "I shall read prayers to-morrow morning at eleven o'clock, and I expect you all to be present." Perhaps there is something in an Establishment of religion, thus clothing it with all dignity and honor of a country, that gives it in this matter some advantage. Certain it is, we think, that religion is more generally and openly recognized in the families of England than it is in ours. Religion with us is bearing heavy burthens from past fanaticism and error; and many are ashamed to be connected with it, and afraid to be compromised by it, and they look upon its goodly and beautiful offices as chains upon their freedom and enjoyment.

But let us look at deeper difficulties. There is then a tendency, observable in the general mind at the present day, to lose the sense of a personal relation to God. It is not the tendency to pantheism of which we now speak, and which can never affect but a few minds, but it is one of a more vague and general character. Pantheism, however, is the extreme of this general tendency, and both result from the same causes. What are these causes? To state them would be to unfold the difficulty. Let us then briefly notice them.

One is the extreme to which men's minds have gone the other way. We are in the midst of a reaction from past errors. The personality of God has been presented in forms offensive to the growing reflection of the age. Theology has not kept up with the cultivation of the day, and therefore has not taken the guidance of it. Cultivation is partly in a state of revolt against theology. God has been

worshipped as if he were the God of a certain place, of a certain church, of a certain sect. Not personality alone has been ascribed to him, but a kind of anthropomorphism has mingled with men's devotions. They have pleaded with God the cause of their human passions, as if he were possessed of like passions. They have often addressed him with weak and childish cries for aid, in forgetfulness of the work which they themselves have to do. They have approached him with irreverent familiarity, and pleaded with him as if they expected incessant miracles at his hand, incessant interferences with their daily affairs and their visible condition.

Now it is impossible that reflecting men should not shrink back and withdraw themselves from such representations. They dare not, they cannot believe that the Infinite Thought, which taketh care of ten thousand million worlds, is concentrated with absorbing attention upon a single point in time or space; and they forget, that still it is there in all the grandeur and awfulness of its nature. They misconceive the greatness of God. He who is everywhere, must be here; and he who taketh knowledge of all beings must take knowledge of me! Philosophize as we will, we cannot escape from this. And must not his agency be as universal as his presence?

But then again—to mention another cause—this universal agency ceases to be a personal agency through the contemplation of it as governing itself by general laws. The more men look upon the physical creation with the eye of science, and the less they look upon it with the eye of superstition, that is to say, the more intelligent they become, the more do they mark the regular sequences of cause and effect. An admiration springs up, in the mind, of an infinite order. But surely the tendency in question goes too far, when this order, like the fate of the ancients, becomes the absolute sovereign from which there is no appeal; when general laws are deified; when they stand in the place of God, declaring that *they are* God.

Yet in some such form comes the difficulty, the doubt. Millions of creatures in millions of worlds are saying at the same moment, 'Help me!' It is the irresistible impulse, we may observe, of conscious, of created weakness, so to pray; and it would be strange, since this is the law of created natures, if there were no law nor provision in the

Creator's plan to meet it. It would be strange if prayer, the breath of all consciously needing souls, could not be answered. It would be strange, if the skepticism that denies the possibility of aid could be vindicated. Yet there is such a skepticism; and it lies deeply imbedded in the mind of the present day. The scientific tendency, running too far, has overrun and crushed, to a lamentable extent, the true religious aspiration. Is it not derogatory to the Supreme Being, says this skepticism, to suppose that he attends to wants, so infinitely numerous, varied and minute? Can it be believed, that he watches over the personal condition of innumerable souls, that he touches the secret springs of unnumbered minds at their call?

But now, we ask, why cannot this be believed? The knowledge of all these prayers is implied in omniscience. Is the power of God any less? Is his goodness any less? If your son implores your help and guidance, you give it. Cannot the Infinite Being do that for all minds, which you can do for one? And *how* would you give it? You would, perhaps imperceptibly and indirectly, touch some spring in your child's mind which *you* saw and the way to which you saw, and *he* did not see; and prayer may have been the very act that prepared that spring for your touch. Cannot the Almighty do that for every mind? Could he not create an attendant spirit for every mind, like the imaginary genius of Socrates, which should do that? And can he not directly do what he can cause to be done? Suppose that you conceived of God as existing in the form of many-fold, of infinite-fold spirits, of spirits as many as the souls that are in the universe. Could not each spirit watch as its guardian angel over each soul? But is the sum of infinity less than its parts?

We conceive that this doubt is altogether presumptuous; that it errs, not by thinking too highly of God, but too poorly; that it really does not attribute that greatness to God, which belongs to him. It is the pride of philosophy. But humility is something greater. From its lowliness looking up, it takes a larger view than pride from its loftiness looking down. Prayer we cannot help. It is our nature's cry for aid. And we believe that He who has made us to pray, can answer our prayer. We would learn of Jesus rather than of any "philosophy, falsely so called." "If ye, then, being evil," says he, "know how to give good

gifts to your children, how much more shall your heavenly Father give good things to them that ask him?" We are content to make the Psalmist's wisdom ours; and to say, with him, "Hear my prayer, O Lord, give ear unto my supplications; hear my voice, according to thy loving-kindness; O Lord, quicken me according to thy mercy; bow down thine ear, O Lord, hear me; for I am poor and needy." And we believe — solemn as it is so to believe — we believe that He hears us now!

In speaking thus of those things, whether in speculation or in ritual, that have created difficulties in the way of devotion, we have naturally adverted to those considerations that may afford relief. To state causes is itself, to a certain extent, to apply remedies. But we wish to offer some further thoughts to this purpose.

There must be, — may we not say, — a new view of God. That word, so dead — so dead that many use it in oaths and prayers alike mechanically — must become a living breath; living and life-giving. All the words that ever were uttered concentrate their meaning in that one word. All the thoughts of all living creatures gather up their fervor and intensity in that one boundless Wisdom and Goodness. What do we say? They are all but vanishing shadows in the presence of that Life and Light. In infinite streams they forever flow from that one Source. Surely this cannot be believed, if prayer and praise are irksome. We would even that we could bring back something of the ancient reverence for God; something of that real respect and veneration for his nature, that made it the special study of philosophers and sages; that we could dismiss from this theme that half worldly, half superstitious awe which essentially degrades it, and causes many to feel as if there were subjects far more dignified than this, or as if this were no subject for them. Do we not respect wisdom? And here is infinite wisdom! Do we not admire beauty, whether of thought or action? And here is infinite beauty! Do we not revere greatness? A great man, a being of a powerful and noble nature, how do we follow after him. And here is an infinite grandeur! And then, if this Being taketh interest in us, what thought can move us, thrill us, like that? How touching is it to me, if one but sendeth word in mine affliction, that he grieves for

me. God so loved the world, that he sent his Son to die for it! We feel, that we are now using words — weak words. What can they say? What are they, unless there is poured upon them the living breath of piety? Come that breath into our dwellings and our churches, and re-animate the dead!

We speak now in no poor, craven tone of entreaty. We speak in the manhood and manliness of our reason. It is no concern of ours that we are pressing. We have heard preachers who seem always to speak of devotion, we had almost said, of the Divinity, with something like a tone of patronage; as if religion were some small affair or interest of their own. Away with the cant, and the dead custom of it! We are not pleading for God with any slavish supplication. *There*, is the Infinite Beauty, the Infinite Grandeur! It is our privilege — that is all — to bow down before it with lowliest, sweetest, most enrapturing devotion; to draw nigh to it, in the name and spirit of Jesus Christ, humbly and hopefully.

In truth, we might more specifically say that the *Gospel* is our remedy. Not some infinite beauty, as it were a haze of splendor in the sky, but the Father, the living God, is presented to us in the Gospel. No pantheistic dream beguiles us there. We know what that dream is; we have dreamed it ourselves; and we have come to see that the Gospel of Christ is as much a Gospel to modern mysticism and abstraction as it is to old, solid, wooden idolatry. No; Jesus spake of the Father — of his Father and our Father. That is no worn-out teaching. It is true and vital and needful to-day. That shall stand us instead of all the dreams of Zeno and Spinoza and Strauss. To the Father we can pray; but we cannot pray to “the soul of the world.” If we addressed ourselves to this, we might pray like an Indian, but not like a Christian. We do maintain, that Christianity, historical Christianity, the very Gospel as it is, is our grand resource. If any one can show us a wiser and more perfect being than Jesus Christ, we must resort to him; but till then we must say — while his touching words are in our ears, “will ye also go away?” — “Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art the Christ, the Son of the living God.”

Finally, let us attempt to speak of this subject, for a moment, in a more practical manner.

We have said that prayer is a great action. Let us add that it is a great end. Prayer is always represented as a means. We cannot regard it altogether in this light. Prayer too is an end. The adoring contemplation of God is the sublimest point of human attainment: and this, not because he is God, the Sovereign, the Ruler, but because he is the sum of all wisdom, goodness, perfection, and the end to which all true science, intelligence, virtue, purity, aspiration must forever lead.

Suppose that he is regarded in this light and that you humbly resolve to acquaint yourself with him; not from fear, but for love's sake; from an unforced desire to pry into this great mystery and majesty of the universe. Take then a season—and best in the morning, before you leave your apartment—and devote it to this sublime study. Many have done this to acquire a language. Say that it is your season of study. Make no mystery, make no superstition of it; say, we repeat, that it is your season of study. And let the topics of study be various—yourself, man, nature, the Bible. Have good books around you, and especially the biographies of good men; such as the works of Fenelon, of Jeremy Taylor, of Channing; the biographies of Lindsey, Carpenter, William Penn, Baxter, Oberlin. Then, amidst those studies, pray; not of constraint; not *necessarily* at all, we would even say; pray as your mind disposes you, and after such manner as seems good to you; kneeling, or standing, or walking in your chamber, or in a sitting posture; at intervals, in ejaculations, or in solemn concentration of thought. Let all be natural, unforced, free. You must have freedom. You must act willingly, or all is naught. We are proposing some far higher thing than ordinary, formal morning prayers. It is to plunge into the depths of your own nature; it is to study “the deep things of God.” It is to know yourself, to know the Gospel, to know Jesus Christ, to know God!

Let us dwell a moment longer upon the proposition which we have made. Perhaps we may not draw any one to enter fully into this practice on the single reading of this essay. We cannot expect to accomplish every thing at once. But permit us to reason this matter a little further.

Suppose that you have good books around you, — the Bible of course, and books of prayers, spiritual guides, aids to meditation, biographies. Suppose that you have them in your apartment, or your place of retirement wherever it is. We would indeed that in the construction of our houses more reference were had to this object ; or that we had, as in Catholic countries, the ever open churches, to whose shaded and silent retreats and time-hallowed altars those might resort who have no other place for devotion. This, it will be perceived, however, would not be all that we desire. But if there were in our houses, and connected with their apartments, little oratories — we would even say, if there were altars in them, — but at least, if there were good books in them, we cannot help thinking that such an arrangement would be a powerful ministration to the general piety, to that thoughtfulness, to that meditative spirit, that becomes rational and immortal creatures. But if there be no such convenient arrangement, yet if there be some place where a man may pause for a few moments, in the busy and weary walk through life ; suppose, we say again, that the good books be there. Surely the noble works of Jeremy Taylor and Fenelon and Channing can do no man any harm. He who has any books, ought to have these. And if any one were disposed to add the works of Marcus Antoninus or Plato or Seneca, *we* would make no objection. There were noble meditations among the ancients ; and any thing that would lift the mind to a higher thought, to a serener atmosphere, than that which pervades the dusty street, we would value. And though it were for curiosity's sake, yet for any cause, would we rather that a man should surround himself with such ministrations than not to do it at all. We would fain break up, by any means, this fatal spell of common-place, of worldliness, by which men are enthralled. It is a dreadful thing to pass through this dusty cloud of life without ever looking above and beyond it. There are glorious realities around us, there is a presence of infinite beauty amidst which we walk, and most men know it not ; and they do not know it, because they do not meditate. They have no insight into the grand realities of their being, because they give no fixed and piercing attention to them. The insight cannot possibly come in any other way.

Would it be a great thing, if any one were to rise half an hour earlier than usual, to engage in this sublime study? What a beautiful augury for life would it be, for those who are in its morning, thus to consecrate the morning of each day! What a fit exercise for true manly dignity, for woman's gentleness and piety, for the parent's charge, for the citizen's trust, for the duties and destinies of immortal creatures! Could we now, with the breath of a word, make the reader feel that he is immortal, the work of persuasion were done. But we must be humble in our hope to persuade. Would any one but surround himself with the simple and natural aids of which we have spoken; would he but pause a little at any season of the day most convenient to him; would he but read a little, in a manner howsoever informal and free; would he but think a little; — sure we are that sometimes he would pray; the presence of God would come around him, visions of diviner things would open to him; and he would become a new and nobler creature!

But howsoever this great conviction and this great blessing come, we would say, let every man see to it, as he values his soul's well-being, that they come in some way. If we cannot persuade him to engage in that special study and meditation which we recommend, yet let him lay upon himself the charge, as he has a spiritual and immortal nature, to penetrate through this universe of symbols which surrounds him, to the great Reality which they shadow forth. If he demands a freer mode of communion with it, only let him be sure that he resorts to that. Freedom he must have. Our special design in speaking of a time and a place and a mode has been, so to speak of them as to remove all irksome restraint, to throw off the shackles of superstitious bondage, to open the way to a willing and happy meditation. We are certain that this will never be attained without some special attention, and we fear that it never will be, without the consecration to it of some particular time and season.

What a grandeur and charm would this practice impart to life, and to the daily action of life! What a stability to principle! What a sweetness to the affections! What a gayety and gladness in the daily walk! What a conquest over nature and over the world! Are not these things, and

such as these, to be desired,—joy unspeakable, full of glory, full of satisfaction; sacred freedom from wearing anxieties about property and fame and a place and position in society; holy calmness amidst the tumults of life, noble generosity amidst its rivalships, sustaining consolation in its sorrows. There in its single self, there in its loneliness, would the soul so favored feel that it was endowed with infinite treasures. It would be overwhelmed with thoughts of the infinite beneficence of God, amidst the uttermost poverty of the world.

Our minds want some stimulus, notwithstanding all that is said of the eagerness of human pursuits. They want some noble impulse. We have often remarked how happy a man seems to be made by an enthusiasm for music, or for art, or for some branch of science, even though it be the science of insects or flowers or of stones by the way-side. What then would it be, to strive with holy enthusiasm to realize in one's self the ideals of all pure art and wisdom, and to approach and commune with the living Fountain of all holy beauty and goodness!

It is such a mournful thing—that a man should be thirsting, starving, fainting, amidst an ocean of good; that he should live in selfish isolation and pain, while he is embosomed in an infinitude of love; that he should wander darkly amidst boundless light; that he should feel himself to be destitute and forlorn, to whom life, existence, earth, heaven, open their unbounded resources; that there should be but an “aching void” in this crowding plenitude of blessings; and that a poor, mourning complainer should walk abroad upon the earth, feeling himself alone, uncared for and unpitied, wanting companionship, friendship, help, who walks in the presence of the infinite God! We describe now—every reader knows that we describe—a common state of mind. And really, not according to some peculiar religious appreciation, but according to a true and sober judgment of things, there is nothing on earth so lamentable, so mournful, as this state of mind. If we would escape from it, some purpose must be formed, and some exertion must be made. The greatest good in existence is not to be attained by idle hands and careless hearts. There must be earnest seeking. There must be a distinct object. There must be study, reading, meditation, prayer.

O. D.

## ART. III.—FESTIVALS OF THE ANCIENT CHRISTIANS.\*

It would be difficult to find a solitary corner or nook in the broad field of historical theology or religion, which has not been trodden by the Germans. The festivals of the Church have not been neglected. Augusti has devoted three of his twelve volumes on Christian Archæology, published between 1817 and 1831, to the subject. As this work is sometimes referred to as an authority, we will introduce what we have to say on the festivals of the ancient Christians by a few remarks upon its character and merits. It is not a critical work, nor was meant to be. It was not written for the learned, but to afford help to religious teachers, preachers especially, and to furnish the intelligent reader with such information as might subserve the purpose of devout culture. This fact explains its somewhat miscellaneous character, and the introduction in the first three volumes of a number of homilies of various degrees of merit, translated from the Greek and Latin fathers, from Venerable Bede, Bernard and others, rendering the volumes a sort of "magazine" for "festival-preaching." The object being thus entirely practical, the writer did not feel called upon to engage in any critical historical inquiries, or to attempt to settle disputed points of Christian antiquities. All this is honestly stated in the preface, and must be kept in view by the student of ecclesiastical history who may use the work, or he will seek in it what he will not find, especially if his researches relate to an early period of the Christian Church.

The work certainly has defects. The references are copious enough, but the author does not always give evidence of a very nice appreciation of the comparative value of the testimony he adduces, as affected by the time of the writer, or the suspicion of forgery or interpolation which attaches to the writing. Then again, he is not always careful to

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\* *Denkwürdigkeiten aus der Christlichen Archæologie; mit beständiger Rücksicht auf die gegenwärtigen Bedürfnisse der Christlichen Kirche*, von D. JOHANN CHRISTIAN WILHELM AUGUSTI. B. 12. Leipz. 1817—1831. —The author has given a double title to the first three volumes, which constitute a complete work in themselves. The appropriate title of the three volumes is "Die Feste der Alten Christen. Für Religions-Lehrer und gebildete Leser aus allen Christlichen Confessionen," etc.

refer events and usages to the times to which they properly belong. In presenting the idea underlying the several festivals he refines and systematizes, we think, more than the simplicity of antiquity warrants. Nor does he sufficiently mark what may be called the different epochs of these festivals, or point out with sufficient clearness the distinction between their earlier and later character. This we regard as a defect certainly, and a similar defect is visible in other parts of the work. It is a defect incident, perhaps, to its plan and object; which led the author to look at the usages, ceremonies, and whatever else belongs to the Church, rather as they appeared when they had attained their highest point of completeness and perfection, than in their crude beginnings. As a consequence he unreasonably, as we think, extends the period included under the term antiquity. In a Text-book for Academical Lectures, published in 1819, on which the Archæology is a sort of commentary, he seems not quite so extravagant, but in the Archæology itself he comes down to the period of the Reformation. It is obvious that when the signification of the term is made thus comprehensive, much will be related as belonging to Christian antiquity which, so far as authority and precedent are concerned, is of little value, and the less informed reader will find himself sometimes perplexed and confused, and will be sometimes led into error.

For ourselves, we should assign a much narrower limit to Christian antiquity, especially if we are to seek precedents in it. We take our stand much nearer to the age of the Apostles. We cannot allow a father of the fifth, and still less of the sixth or seventh century, to testify to early opinions and usages. He can be a witness only in what relates to his own times, and to a precedent taken from those times we do not attribute much importance, though we may find there helps to devout culture, if that be all we seek. A usage of the fourth, or even the third century, we do not call a primitive usage, nor do we take it as decisive evidence of what the primitive usage was. We should call those *primitive* Christians who belonged to the age of the Apostles and the disciples of the Apostles, and *ancient* Christians those who lived between that period and the early part of the third century. In a looser sense, indeed, we might use the term to embrace the period which termi-

nated with the Council of Nice, A. D. 325, when Christianity became a State religion. We should certainly exclude from our list of *earlier* fathers those who wrote subsequently to that period. More than a hundred years before this, Christian usages had undergone great changes, and these and the changes which subsequently took place are not, as we have intimated, exhibited by Augusti with sufficient distinctness. But the work, we repeat, was not designed to be a critical one, and, learned as it is, therefore, he who should take it up without a previous acquaintance with the original writings of Christian antiquity would be liable to receive from it some erroneous impressions. Still the work is one of great merit, and the author is, no doubt, right in saying, that it is the first of the kind which, on a more comprehensive plan and with greater completeness, has been given to the public since the similar work of Bingham.\* It has met with a favorable reception, and is said to have had an influence in reviving the study of ecclesiastical antiquity both in and out of Germany.

In speaking, as we promised,† of the Festivals of the Ancient Christians, we have no intention of putting ourselves in an attitude of hostility towards any of our brethren in the faith of Jesus. We have no hostile feeling to gratify, and shall not write as sectarians, but simply narrate facts as they are. We are not opposed to Christian festivals as such. The primitive festivals were few, and putting the observance of them on the ground on which antiquity placed it, we have no objection to them. Nay more, we would willingly retain them.

We do not dislike the custom of, in some way, connecting the more important events of the Gospel histories with the exercises of Christian worship, at such seasons as were of old set apart for their commemoration. To our minds it seems a pleasant and hallowed custom. Without attributing any peculiar sanctity to such seasons, we may still, with advantage, make some use of them. They furnish a

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\* In the "*Handbuch der Christlichen Archæologie*," published by Augusti, in 1836, will be found some notice of the principal works on Christian Antiquities from the Reformation, when attention was first awakened to the subject, down to 1830.—*Einleit.* pp. 6—13.

† *Christ. Exam.* 4th Ser. Vol. I. p. 370.

sort of resting-place for the thoughts ; they help to bring before the mind more distinctly the great facts on which the truth of Christianity rests ; they aid our conceptions, and call up pictures to the imagination ; they touch the sensibility and awaken trains of thought we may be the better for pursuing. There is such a thing as making religion too exclusively a matter of the intellect, stripping it of its more affecting qualities and attributes, rendering it too abstract and metaphysical, too bare and unadorned. We are benefitted by going back to the personal history of Jesus and to the several touching incidents connected with it, to Bethlehem and Calvary, Gethsemane and the Mount of ascension. These, in the minds of Christians, are hallowed spots, and must ever continue such while the earth remains.

The circumstances connected with the Saviour's abode on earth, which we gather from our Bibles, furnish surely fit themes of meditation, and why should we not, occasionally, as the appropriate season comes round, avail ourselves of their help to deepen our penitential feelings, or rekindle our gratitude and love ? Why should we refuse those aids to devout culture, in which millions of the good and holy, now rejoicing in heaven, once found a quickening power ? There is one community of the faithful, there is an essential unity of Christians, and is it not desirable that this unity should be strengthened ? And may it not be strengthened, at the same time that our consciences are stirred, by recalling the great facts which belong alike to all Christians, and on which past ages have meditated with so much profit and delight ? Christians have been too much in the habit of fixing the eye on their differences. Would it not be well that they should oftener direct their attention to that in which they are agreed ? All the great facts of the Gospel are common to all, and the personal history of Jesus appeals alike to the hearts of all his followers.

The earliest and most signal festival of Christians was the weekly festival of Sunday. Whether or not any traces of the regular observance of this day are to be found in the New Testament, critics are not agreed. The passages generally adduced to support the affirmative are not wholly free from ambiguity, yet their most natural and obvious construction, we think, favors the supposition that the dis-

ciples were from the first, or during the Apostolic times, accustomed to meet for religious worship on the first day of the week. Certainly the oldest records in existence, after those of the New Testament, refer to this as a well known and established custom. The first day of the week was universally distinguished from other days, and it was observed as a day of joy, a festival day, on account of the Lord's resurrection on that day, hence called the Lord's day. That it was uniformly observed as a day of rejoicing there is no dispute; on this point all the old writers—the Fathers—bear consenting testimony. We do not mean that it was a day devoted to sensuous pleasures. It was not; and King James's "Book of Sports" would have been as offensive to the early Christians as it was to the Puritans. It was not a day to be given to levity and amusement. But it was to the original followers of Jesus truly a day of gladness, a day which brought with it not only holy and exalting, but in the strictest sense, joyous recollections, since it restored him to their sight after his death had prostrated their hopes and filled their hearts with sorrow, and they believed that they should see him no more. And this feature the day retained. It was always, by the ancient Christians, associated with the resurrection—the pledge of man's immortality.

On this day every thing which had the appearance of sorrow or gloom was banished as unfit. "On Sunday," says Tertullian, "we indulge joy."\* So far did the ancient Christians carry their views, or their scruples, on this point, that they regarded it as a sin to fast, or to kneel in prayer on the Lord's day, or during any part of the interval of fifty days between the resurrection and the coming of the Spirit at Pentecost. For this we have the express assertion of Tertullian.† Though the Jewish Sabbath was originally a festival, yet it came, in after times, to be associated with many superstitious observances, which gave to it a somewhat grim aspect, and these the early Christians carefully avoided transferring to the first day of the week.‡ Thus

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\* Apol. c. 16.

† De Corona Mil. c. 3.

‡ Originally labor did not cease on the first day of the week, but it seems to have been gradually discontinued, as circumstances permitted. At what time cessation from it became general, if it became so before the time of Constantine, when it was enjoined by law, except in agricultural

they would not call it the "Sabbath." They never so call it, but either, as we have said, the Lord's day, or else, in conformity with Heathen usage, the day of the Sun, (Sunday,) generally the latter when addressing the Gentiles; and by one or the other of these designations was the day known, and not as the Sabbath, till so recently as the end of the sixteenth century. The old Christian writers, whenever they use the term Sabbath, uniformly mean Saturday. This, as well as Sunday, was in Tertullian's time,\* that is, down to A. D. 200, and still later, kept by Christians as a day of rejoicing, that only being excepted on which the Saviour lay in the tomb. Even the Montanists, rigorous as they were, did not at this time fast on these days. The custom of fasting on Saturdays first prevailed in the Western Church, though as late as the time of Augustine, the end of the fourth century, this custom was not uniform, some observing the day as a fast and others as a festival. But in regard to Sunday there was, as we said, no difference of opinion or of usage. The day was uniformly observed with cheerfulness, yet always in a religious way, as Clement expresses it, by "banishing all evil thoughts and entertaining all good ones," and by meetings for thanks and worship. It was called the "chief," — as it were, the queen — of days, a day to be ever distinguished and honored, and the return of which was hailed with a liveliness of gratitude which the faith of those ages rendered easy.

Christians now have not the same associations connected with the day, at least not uniformly, or in the same degree. It is not regarded so exclusively as a day of joy on account of the Saviour's resurrection, as in primitive times. It has lost in part its characteristic distinction; the feelings in regard to it have changed with time, and to the ears of the descendants of the Puritans it sounds somewhat strange, no doubt, to hear it spoken of as a festival — the weekly

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districts, where sowing and reaping and tending the vine were allowed, it is impossible to ascertain. The exception was agreeable to the old Roman notions of what it was right and lawful to do on festal days, and what, says Virgil, "no religion forbade." Certain agricultural labors were permitted (by them.)

Quippe etiam festis quædam exercere diebus  
Fas et jura sinunt: rivos deducere nulla  
Religio vetuit, etc. — GEORGE. i. 268.

\* De Jejunia. c. 15.

festival of the resurrection, or to be told that it was a day on which those who lived nearest the times of the Apostles regarded it as unbecoming and unlawful to indulge gloom, or to fast, or even to fall on the knees in devotion. Let us, however, guard against mistake. We should form a very erroneous conception of the ancient Sunday, if we associated with it the ideas which the term, festival, now probably suggests to many minds. The joy of the day was a pure, elevated, religious joy, utterly removed from all grossness and sensuality; it was a day of worship, though of cheerful worship, a day devoted, as it ever should be, to the highest spiritual uses. No day has done so much for man, and this day and all its influences the Christian world owes to Jesus. This day, which suspends so many tasks, the "poor man's day," as it has been called, a day, of which it may be said that there is no condition of humanity so low that its benefits do not penetrate it,—the influence of which reaches the humblest mind, which gives a truce to so many worldly thoughts, and compels man, as it were, to respect himself, and meditate on what concerns him as an accountable and an immortal being,—well did the ancient Christians call it the "Lord's day," and well did they, and well may we, rejoice in it, and ever thank God for it.

We come now to the yearly festivals, and first the festival of the Resurrection, (Easter,) originally called also the festival of the Passover; the Passover, as the term was used by the primitive Christians, including the whole interval between the Saviour's crucifixion and his resurrection. This was celebrated from the first among the Jewish Christians, Christian ideas being engrafted on the old Jewish ideas respecting it. No older festival appears among the Gentile Christians. The time when they began to observe it cannot be defined; but it was very early. The obligation of its observance, as that of the other annual festivals, was not, however, regarded by Christians of the early ages as resting on any precept or law of Christ or of his Apostles, but simply on propriety and usage. The "feast of Easter and the other festivals," says the historian Socrates,\* were left to be "honored by the gratitude and benevolence" of Christians. As men naturally love festivals,

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\* Hist. Eccles. L. v. c. 22.

which bring a release from toil, they would each, he observes, according to his own pleasure and in his own way, celebrate the memory of the Saviour's Passion, no precept having been left on the subject. And so, he says, he found it; Christians differed as to the time of celebrating Easter, and still more as to the ceremonies connected with it, all which shows, he adds, that the observance of it was matter of usage simply, not of positive precept.

The festival of the Resurrection, or Passover, was introduced by preparatory fasting. Occasional fasts in times of distress or danger, it seems, were not uncommon.\* Besides these there were, as early as the time of Tertullian, the half-fasts, (*stationes*, from a military word, originally signifying a place of watch,) observed by many on Wednesdays and Fridays, the former day being that on which the Jews took counsel to destroy Jesus, and the latter, that of his crucifixion. These half or stationary fasts were entirely voluntary, being observed, or not, as each one chose, and they terminated at three o'clock in the afternoon,† though the Montanists protracted them till evening, and sometimes longer. For this, however, they were censured by the common or catholic Christians. The only fixed fast which appears to have been considered as at all obligatory by antiquity and general usage, was on Friday of Passion week, as it has since been called, or the anniversary of the crucifixion, (Good Friday.) This was undoubtedly observed by the generality of Christians at a very early period,‡ and came at length to extend beyond the limits of a day, its duration varying among different Christians. Irenæus, one of the most ancient authorities on the subject, says

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\* Tertullian Apol. c. 40.—De Jejuniis, c. 13.

† Tertullian, De Jejuniis, c. 2, 10, 13, 14. — De Oratione, c. 14. The reason assigned for terminating them at three o'clock was, that at that hour Peter and John (Acts iii. 1.) went up into the temple. Tert. Jejun. c. 10.

‡ It was founded (Tert. De Jejun. c. 2.) on a misinterpretation of Matt. ix. 15: "The days will come, when the bridegroom shall be taken from them, and then shall they fast in those days." This the ancient Christians supposed referred to the time during which Jesus lay in the tomb, and not to the time when he should be personally with them no more, that is, after his ascension,—the true construction. They would then be exposed to danger and suffering which would often enough cause them sadness of heart.

that "some thought they ought to fast one day, some two, some more, and some computed forty hours,"\* that is, the forty hours during which the Saviour was supposed to have been a tenant of the tomb. These forty hours were gradually, in the process of time, extended to forty days, in imitation of the Saviour's fast of forty days in the wilderness. Hence came Lent, which, in its present form, embracing a period of forty days, cannot be traced back beyond the end of the sixth century. So late as the middle of the fifth century, Christians were no more agreed about the manner of keeping the fast than about the time, for nothing had as yet been settled. Some confined themselves wholly to vegetable food; some partook of fish; others added fowls, since they, according to Moses, came also from the waters, (Gen. i. 20.) Some abstained from "all manner of fruit of trees," others fed on dry bread only, and some would not allow themselves even that. Other usages prevailed among others, for which, says Socrates, "innumerable reasons were assigned," for there was no authority to which any one could appeal, the Apostles having left every one to his "own will and free choice in the case." There was the same variety, he adds, in regard to the performances in the religious assemblies of Christians. "In sum," says he, "in all places, and among all sects, you will scarcely find two churches exactly agreeing about their prayers."†

In speaking of the fast which preceded the festival of the Resurrection, and was so intimately connected with it that it is difficult to separate them, we have said all that is required of the fasts of the early Christians, and we shall not return to the subject. Nor need the festival itself much longer detain us. We should only weary our readers were we to go minutely into the controversy, which for

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\* Euseb. Hist. L. v. c. 24. In Socrates's days (middle of the fifth century) there was no greater agreement in regard to the fasts before Easter. The Romans, he says, (L. v. c. 22,) fasted three weeks, excepting on Saturdays and Sundays, though in another passage he says they fasted every Saturday; in Illyricum, throughout all Achaia, and at Alexandria, a fast of six weeks before Easter was observed; others fasted for a different period, all still calling the fast a "quadragesimal fast," for which, he says, some assigned one reason and some another, "according to their particular fancies and humors."

† L. v. c. 22.

a time raged furiously between the Eastern and Western Churches about the proper time of keeping it. But we cannot wholly pass over the subject, more especially as it has a bearing on the question of the value of the opinions and usages of Christian antiquity, and shows how soon after we leave the facts and teachings of the New Testament itself we become involved in uncertainty and darkness.

The facts are briefly these. The Christians of Asia, according to the oldest authorities, kept the festival on the fourteenth of the month Nisan, (April,) the Jewish day, on whatever day of the week it might happen to fall. The Western Christians, on the contrary, always deferred the festival till the Sunday following, affirming that it should be always kept on Sunday, as on that day Jesus rose from the dead. This difference of days led to some confusion, and one of its consequences was, that while a portion of the Christian world were mourning the death of the Saviour, another portion of it were rejoicing in remembrance of his resurrection. The first controversy on the subject occurred about the middle of the second century, when Polycarp, Bishop of Smyrna, being at Rome, discussed the question with Anicetus, then bishop there, the former alleging in favor of the Asiatic custom the authority of John and other Apostles whose opinions and practice he well knew, having, as he said, celebrated the feast with them; and the latter appealing to the example of his predecessors, one of whom had adduced the appearance of an angel in support of the Roman custom. Neither was able to convince the other, but they parted amicably, Anicetus having in token of friendship and communion permitted Polycarp to administer the eucharist in his church, contrary to usage, which required it to be administered by the bishop of the place. Polycarp went home, but the discussion continued, for we soon after hear of two books on the subject of the festival written by Melito, Bishop of Sardis, now lost.\* Near the end of the century the controversy became very violent. Several councils, as Eusebius informs us, were assembled and decrees promulgated respecting it. Victor, bishop of Rome, took high ground, but the Asiatic bishops were not intimidated. At their head stood, at this time,

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\* Euseb. L. iv. c. 26.

Polycrates, bishop of Ephesus, who in a letter to Victor, asserts that all the "great lights" of the Asiatic church, as the Apostles John and Philip, and several martyrs whom he names, always observed the feast on the fourteenth day of the moon, whatever might be the day of the week. Seven of his relatives, he says, had been bishops, all of whom had kept the festival on that day; he was now, he adds, an old man, he had diligently studied the Scriptures, and conversed with Christians dispersed in all parts of the world, and he was not to be intimidated by threats. He concludes by saying that the letter was approved by the bishops who were with him, and they were numerous. This letter threw the Roman bishop into a paroxysm of rage, and he proceeds immediately to send abroad letters excommunicating the whole Eastern church. His conduct in this, however, was much censured by other bishops of the West, especially by Irenæus of Lyons, who wrote him a sharp letter in the name of the Christians of Gaul, reproving his unchristian conduct, reminding him that the customs of Christians differed much on other points, and by various arguments endeavoring to inspire in him more pacific dispositions.\* The council of Nice, about a century and a quarter after, decided that the festival ought to be always celebrated on Sunday, the custom of the Latin or Gentile church thus prevailing. They who retained the old day were from that time pronounced heretics.

The feast was still a "moveable" one, as it is called, and it was necessary from year to year to announce from astronomical calculations on what day of the month the first Sunday after the full moon next succeeding the vernal equinox would fall, and as Alexandria was at that time the seat of the sciences, this office was generally discharged by the bishop of that place. There remained still in different countries a difference in the time of keeping the festival, this difference sometimes amounting to a whole month, and it was not before A. D. 800, that entire uniformity took place. The ancient Christian year began with Easter, and not with Advent. With the old Christians, indeed, the resurrection was, we may almost say, all in all; on it the truth of Christianity, preaching, every thing, rested.

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\* Euseb. L. v. c. 24.

Christ rose the vanquisher of death and hell, the first-born from the dead, the beginning of the new spiritual creation. As it was at the material creation, so now, light came out of darkness; from night all things came. The festival was called the "salutary" festival, the "kingly day," the "day of victory," the "crown and head of all festivals." This was not however in the earliest times.

The ceremonies attending the observance of the festival in the second century were simple, compared with those which were afterwards introduced partly from the natural love of pomp, and partly from imitation of the heathen festivals, which Christians could with difficulty be prevented from frequenting, and from which many observances were from time to time transferred to the Christian festivals. Vigils, or night watches on Easter eve, soon began to be kept, and the people continued in the churches until midnight. Constantine, naturally vain, and fond of parade, signalized his love of display, and perhaps thought he did honor to religion by celebrating them with extraordinary pomp. The custom had been introduced before his time, of lighting up a vast quantity of tapers in the churches on the eve of the festival. Not satisfied with this, the Emperor ordered them to be lighted all over the city, and further, — that the brilliancy of the night might rival or even exceed the splendor of day, — he had pillars of wax of an immense height erected, the effect of which, when lighted in the evening is described as brilliant in the extreme.\*

The Passover, or Easter, was one of the seasons assigned for baptism, and Pentecost, (Whitsuntide, or Whitsunday,) the day of the descent of the Spirit, fifty days after, was another.† This was another ancient festival intimately connected with the preceding, so intimately indeed, that they may be said to have been united, or rather, the whole interval between Easter and Pentecost was kept as a festival, no fasting, as we have said, being allowed during the period, and Christians not being permitted to kneel in

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\* Euseb. Vit. Const. L. iv. c. 22. According to Jerome, (Comment. in Matth. xxv. 6.) the Easter vigils were kept till midnight in consequence of a tradition that Christ would come at that hour, as on the night when the Passover was instituted the Lord had visited Egypt at that hour. But that once past, the people could with safety be dismissed. Lactantius, (Inst. L. vii. c. 19.) refers to the same tradition.

† Tert. De Baptismo, c. 19.

prayer, for this was a token, or attitude of humiliation inconsistent with the joy and gratitude becoming the season, joy naturally looking up to Heaven with outspread hands.

These were the only two festivals, with the exception of the weekly festival of Sunday, known in the church in primitive times and before the days of Origen. The silence of Justin Martyr, an earlier father, on the whole subject of annual festivals, is a remarkable fact which should not be passed over without notice.\* Tertullian speaks only of Easter—the Passover he calls it—and Pentecost, though it is certain he would have mentioned others, had any been known to him. On one occasion at least, he could not have avoided it. He is censuring Christians of his age for attending Pagan festivals and attempting to dissuade them from it, and the very drift of his argument is that Christians possess more festivals than the Heathens—that if any indulgence or relaxation were needed, they need not seek it at the Pagan festivals, for they had enough of their own. But his enumeration does not extend beyond those already specified.† Could he have adduced others, his position would have been so far strengthened, and Tertullian was not the man unnecessarily to yield any advantage in an argument. But independently of this consideration, it is impossible, we should say, for any one to read Tertullian, and note his frequent allusions to Christian fasts and festivals by name, and believe that he would have omitted to notice other holidays, had they existed in his time. The testimony of Clement of Alexandria we shall consider presently.

We have already alluded to Origen, who in piety, genius and learning, had no superior among the early fathers. Origen wrote in the former part of the third century. He

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\* He wrote in the former part of the second century. Though he describes baptism at large, he does not mention any festivals with which it was connected. Nor does it appear from the writings of Christian antiquity, when Easter and Pentecost first came to be considered as the most suitable seasons for the performance of the rite. The Oriental Christians baptised also at Epiphany.

† *De Idololatria*, c. 14. All the Heathen festivals, Tertullian says, would not amount to one Pentecost, or feast of fifty days. We may observe here, that this feast included whatever notice was taken of the Ascension, no distinct festival of which is mentioned by any early writer, nor does any such appear to have existed before some time in the fourth century.

was well acquainted with the opinions and usages of Christians of his day, and had any such festival as that of the Nativity existed in his time, he could not have been ignorant of the fact. Yet he does not mention it, though he expressly names the others of which we have spoken, and under circumstances which would render the absence of all allusion to this wholly inexplicable, had any such festival been then observed. In reply to an objection of Celsus, he speaks of the nature of festivals and of such in particular as Christians might lawfully attend. He does not extravagantly exalt festivals. In common with Christians of his day, he makes purity of the affections and a uniformly upright and holy life the great distinguishing characteristic of the Christian. These were a perpetual offering. The perfect Christian, he says, does not need festivals; all his days are Lord's days, and "passing over from the things of this life to God," he "celebrates a continual Passover, which means transition," and being able to say with the Apostle, we are "risen with Christ, in the spirit," he keeps an unbroken Pentecost. But the multitude require sensible objects, he says, to renew the memory of what would else pass away and be forgotten. He enumerates the Christian festivals in the following order: — "Lord's days, Parasceves, (preparatory fasts, of which we have already spoken,) the Passover, and Pentecost."\* No other festivals are alluded to here, or elsewhere in the four folio volumes of this eminent father of the Church.

In the time of Origen, then, the only Christian festivals in existence, those of the martyrs excepted, of which we do not now speak, were Sunday, the Passover and Pentecost, the preparatory fasts being included. The third, or next oldest festival was that of the baptism of the Saviour, called the festival of the Manifestation,† (Epiphany,)

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\* *Contra Cels.* L. viii. § 22.

† Jesus's manifestation in the character of the Messiah at his baptism, the original meaning, and not "manifestation to the Gentiles" at the coming of the "wise men," a turn subsequently given it. The festival was probably of Jewish-Christian origin, though it is first traced among the followers of Basilides in Egypt, in the time of Clement. The Jewish Christians attached particular importance to the baptism of Jesus, by which he became the Son of God. "And lo! a voice from Heaven, saying, this is my beloved Son, in whom I am well pleased." This view also explains the fact, that the birth and baptism of Jesus were originally celebrated in one festival.

which was celebrated on the sixth of January. With this was united the festival of the birth of Christ, (Christmas,) at the time we first hear of it, that is, in Egypt. The first traces of it are obscure in the extreme. Clement of Alexandria, another learned father of the Church, whom nothing seemingly escaped, and who flourished at the beginning of the third century, does not expressly mention it. His testimony, however, is important, as showing the ignorance of Christians of that period, even the best informed of them, of the time of Christ's birth. Both the day and the year were involved in uncertainty, and Clement seems to speak with no little contempt of those who undertook to fix the former. "There are those," he says, "who with an over-busy curiosity\* attempt to fix not only the year but the day of our Saviour's birth, who, they say, was born in the twenty-eighth year of Augustus, on the twenty-fifth of the month Pachon," that is the twentieth of May. He adds soon after, "some say that he was born on the twenty-fourth or twenty-fifth of the month Pharmuthi," that is, the nineteenth or twentieth of April,† both parties selecting the spring as the season of the nativity. And here Clement leaves the matter. The inference is plain. The day of the nativity was unknown. Whatever notice was taken of the event was taken at the festival of the Baptism. A few prying into the subject with vain solicitude, pretended to assign the day, but they differed, only agreeing that it was in April or May. In regard to the precise year of the Saviour's birth, our common or vulgar era, by the general consent of the learned, places it from three to five years (four is generally assigned) too late.

At the period when we discover the first trace of Christmas then, it was celebrated on the sixth of January, having been superadded to the feast of the Baptism. About the middle of the fourth century, we hear of its celebration at Rome on the twenty-fifth of December, the day being determined, it is asserted, though not on evidence which is perfectly conclusive, by Julius, bishop of Rome. This,

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\* The participle corresponding to the neuter adjective here used by Clement occurs in 2 Thes. iii. 11. and is rendered "busy-bodies." Clement uses the comparative degree, which of course adds to the intensity of the signification.

† Stromat. L. i. pp. 407-408. ed. Oxon. 1715.

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we believe, is the earliest notice of it as a distinct festival, certainly the earliest which is clear and undisputed. It was soon after introduced into the East, where, according to the testimony of Chrysostom who was priest of Antioch, and afterwards bishop of Constantinople, it was before unknown. "It is not yet ten years," says he, in his Homily on the Nativity,\* about the year 386, "since this day was first made known to us. It had been before observed," he adds, "in the West, whence the knowledge of it was derived." It is clear from this testimony that the present time of celebrating the birth of the Saviour was a novelty in the East very late in the fourth century, and from the manner in which Chrysostom expresses himself, the conclusion seems irresistible, that before that time there was no festival of the kind observed in the Syrian Church. He does not allude to any; he does not say that the question was about the day merely, as he naturally would have said, if it had been so. "Some affirmed," he says, "and others denied, that the festival was an old one, known from Thrace to Spain." "There was much disputing," he adds, "on the subject, and much opposition was encountered in the introduction of the festival." This, it must be recollected, was in one of the chief cities of the East, near the end of the fourth century. The Christians of Egypt at a much later period are found celebrating the Nativity on the old sixth of January.†

Various reasons have been assigned for the selection of the twenty-fifth of December by the Romans. It was clearly an innovation. The day had never been observed as a festival of the nativity by Christians of the East, where Christ had his birth. It is certain, however, that some of the most memorable of the Heathen festivals were celebrated at Rome at this season of the year, and these the Christians were fond of attending, and could be the more readily withdrawn from them if they had similar feasts of

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\* Opp. T. ii. pp. 417-432. ed. Par. 1838.

† It is a circumstance worthy of note, that while the festival of the Baptism extended itself from East to West, that of Christmas travelled from West to East. We have not overlooked the testimony of Augustine, at the end of the fourth century, but he is too late a writer to be an authority for any early tradition, and though he mentions the festival of the Nativity, he does not ascribe to it the same importance as to the two older festivals of Easter and Whitsunday.

their own, occurring at the same season. It is certain, too, that many of the ceremonies and observances of the Pagan festivals were transferred to those of Christians.\* Whether this and much else connected with the establishment of Christian festivals happened by design or accident, is a point we shall not stop formally to discuss. It has been argued that the winter solstice (the twenty-fifth of December in the Roman calendar) was chosen, from a beautiful analogy, — the sun, which then begins to return to diffuse warmth and light over the material creation,† presenting a fit emblem of the rising of the Sun of righteousness to cheer and bless the world by his beams. The festival of the birth of the Sun, (*natalis Solis invicti*), a figurative expression denoting his turning at the tropic, one of the most celebrated festivals among the Romans, observed at this period, had probably much more to do in determining the time of the Christian festival than the bare analogy alluded to, which, however, served well for rhetorical and poetic illustration. We find the Christian poet, Prudentius, soon after, making use of it for this purpose. The fixing of the birth of the Saviour at the winter solstice, when the days begin to increase, which would place that of John at the summer solstice, when they begin to decrease, also gratified the love of a mystical interpretation of the language of Scripture. It gave, as it was discovered, to the affirmation, "He must increase, but I must decrease," a deep-hidden meaning.‡

The sum of the whole is, that, besides the weekly festival of Sunday, there are two annual festivals, those of the Resurrection of Christ and the Descent of the Spirit, or Easter and Whitsunday, or rather one festival of fifty days,

\* Thus, during the Roman Saturnalia, or feast of Saturn, holden in memory of the golden age of equality and innocence under his reign, and kept in the time of the Cæsars from the 17th to the 23d of December, seven days, "all orders were devoted to mirth and feasting;" friends sent presents to each other; slaves enjoyed their liberty, and wore "caps as badges of freedom;" wax tapers were lighted in the temples; and jests and freedom, and all sorts of jollity prevailed.

† In the Northern hemisphere, where the date was adopted.

‡ The confessedly late origin of Christmas has led to the conjecture that, like many other customs of the Church and definitions or statements of doctrine, it was introduced in opposition to certain heretics, who either denied the incarnation altogether, or held it in light esteem. Augusti, *Denkwürdigkeiten*, etc. Band i. p. 226.

including both, which date back to an indefinitely remote period of Christian antiquity; that the festival of the Baptism of Jesus came next, and last that of his Nativity; that this last was wholly unknown for some centuries after the Apostolic age; that it is not alluded to by any very ancient Christian writer, by Justin Martyr or Tertullian; that it was unknown to the learned Origen, near the middle of the third century; that Clement of Alexandria does not mention the festival, and speaks of the vain labor of some antiquaries who attempted to fix the date of the Saviour's birth, who agreed in nothing except in placing it in the spring months of April or May; that the festival was first celebrated in January, in connection with the festival of the Manifestation; that Chrysostom, who represents the opinions of the Oriental Church, was ignorant, if not of the festival itself, yet certainly of the present period of its celebration, near the end of the fourth century; and finally, that the festival came from the West, and not like all the more ancient festivals, from the East.

The true explanation of the origin of both the more ancient festivals, Easter and Whitsunday, is, that they were Jewish feasts, — continued among the Jewish Christians, and afterwards, it is impossible to say when, adopted by the Gentile believers, Christ having consecrated them anew, the one by his death and resurrection, and the other by the outpouring of the Spirit upon the Apostles. Neither of them was instituted by Christians; neither of them originated in purely Christian ideas, as is shown by the testimony of Origen, already referred to, and in confirmation of which we might adduce a multitude of passages from the early Christian writers to the same point.\* The Jews had no

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\* We choose to give the following from the Manichean Faustus, partly as well illustrating the Christian idea of worship at the time the Manicheans were separated from the Church, in the third century, and partly because we wish to say a word or two of the Manicheans in connection with the festival of Christmas. The passage is preserved by Augustine, in his reply to Faustus the Manichean. "The Pagans," says Faustus, "think to worship the Divinity by altars, temples, images, victims, and incense. I differ much from them in this, who regard myself, if I am worthy, as the reasonable temple of God, the living image of his living Majesty; I accept Jesus Christ as his image; the mind imbued with good knowledge and disciplined in virtue I regard as the true altar; and the honor to be rendered to the Divinity and the sacrifices to be offered, I place in prayers alone, and those pure and simple."— *Contra Faust.* L. xx. c. 3.

We do not remember to have seen it noticed as an argument of the

festival on which Christmas could be engrafted, and this, and the circumstance that it was not customary in the early ages to celebrate the birthdays, but only the deaths of distinguished individuals, accounts for its late origin. The "Natalia" of the martyrs were kept on the anniversary of their death, — their birth into an immortal existence.

We have no complaint to make of the selection of the twenty-fifth of December as the day for commemorating the birth of the Saviour. It is as good as any other day, it being understood, as we suppose it is, by every one even moderately acquainted with the writings of Christian antiquity, that the true date of the nativity is irrecoverably lost.\* For ourselves, we like this festival of Christmas, and would let it stand where it is and where it has stood ever since the days of Chrysostom, at least, a period of fourteen centuries and a half. It matters not in the least that we are ignorant of the real date of the Saviour's birth. We can be just as grateful for his appearance in the world as we could be, did we know the precise day or moment of his entrance into it. Of what consequence is it for us to know the particular day, or the year even, when this light

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late origin of the festival of the Nativity, that the Manicheans, who were separated from the Church, as we have said, in the third century, did not observe it, though they observed both the old feasts of Easter and Pentecost. Yet the argument has some weight, if any subsidiary evidence were needed in a matter so plain. In their forms, as well as their general idea of worship, the Manicheans retained much of the old simplicity, and from the time of their being excluded from the Church they became an independent witness of its more ancient customs. They allowed of no "sensible aids" to worship, which among them consisted, like the old Christian worship, in prayers and singing, to which were added reading from their sacred books and an address or exhortation, and they preserved the old congregational discipline. They had, as we have just seen, neither temples, nor altars, nor statues; they baptized both adults and infants; they did not offer prayers to the dead, and rendered to the martyrs only those honors which were commonly rendered them at the end of the second century; they celebrated the eucharist, though substituting water for wine, the use of which was forbidden by their ascetic principles: the festivals they celebrated with the simplicity of olden time. With the exception of the wine at the eucharist, the omission of which is readily explained, we have here as faithful a picture of Christian worship, and the ideas connected with it, in the early part of the third century, as could well be drawn. The entire absence of every trace of the festival of the Nativity only renders it the more exact.

\* "I do not believe," says Beausobre, (T. ii. p. 692,) "that the Evangelists themselves knew it. It is evident that St. Luke, who tells us that he began to be about thirty years of age, when he was baptized, did not know his precise age."

first shone upon the earth, since we know that it has arisen and we enjoy its lustre and warmth? Of just as little consequence, for all practical purposes, as for the voyager on one of our majestic rivers to be informed of the exact spot in the remote wilds on which the stream takes its rise, since his little bark is borne gaily on by its friendly waters; or for any of us, if our affairs have been long prosperous, to be able to tell how or when, to the fraction of a minute, our prosperity commenced. If we have been in adversity, and light has broken in upon our gloom, and continues to shine upon us, it imports little whether or not we can fix on the exact point of time at which the clouds began to break and scatter. Just so with this Star of Bethlehem, which "shines o'er sin and sorrow's night;" the exact moment at which its beams began to be visible over the hills and valleys of Judea is not a subject about which we need perplex ourselves. No royal historiographer was present to chronicle the Saviour's birth, yet if his spirit be in our hearts, we can, if we approve the observance, commemorate his advent with all the kindlings of devout affection and gratitude, at our homes, or in our houses of worship, where we have so often met to seek comfort and strength from his words, on any day which the piety of past ages has set apart for so holy a purpose.

There is no need of jealousy between the lovers of the old New England Thanksgiving and the lovers of Christmas. We are not aware of a disposition on the part of any to substitute the former for the latter. There is no opposition between them, nor does the early history of the New England Thanksgiving show that there was ever intended to be any, or that there was any reference to Christmas in its appointment. The two festivals are totally distinct in their nature, and their objects different. The one is the festival of the ingathering of the harvest, and the other elevates the mind to the spiritual blessings flowing from him whose coming it celebrates—the blessings of peace and love. There is no opposition, no rivalry of any kind between them. It is true we honor the New England Thanksgiving not the less because we view it as a relic of Pilgrim piety; we honor it the more. But we do not put the observance of it on this ground, but on the ground of its intrinsic fitness and propriety, its religious and social

uses. We of this age and country are in little danger of unnecessarily multiplying festivals. We have been charged with being too plodding and solicitous, of making life too serious a business, being too intent on gain or interest, allowing too little time for recreation, and partaking too grudgingly of the enjoyments of the present moment. And certain it is we are as a people sufficiently serious in our worldly occupations; we have few enough intervals of repose. A spirit of feverish anxiety, an intense application of the thoughts to purposes of accumulation or aggrandizement, a hurry and excitement, are manifest enough. We need not labor to augment them. The few unexceptionable festivals we have, should, we think, be observed and cherished, and that of Thanksgiving as one of them, set apart as it is to religious gratitude for the harvest, and to family and social greetings. Nor can we conceive how any one can be the less fitted to hail the joyful morn of Christ's nativity for having first thanked God for the common blessings of the year on this old New England day. With regard to the objection that one is of civil and the other ecclesiastical appointment, it is an objection which will weigh least with those who are best acquainted with the early history of Christian festivals, or who look deepest beneath the outside and letter of religion. A. L.

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ART. IV. — BEAUTY.

At the natal dawn of creation's morn  
I 'rose in the pride of my charms,  
And an infant world in its orbit hurled  
Received the embrace of my arms;  
To the god of day I gave the pure ray  
Oft seen on the face of the storm,  
Where the rain-drops diffuse its primal hues  
In the rainbow's expanded form.

The silvery light of the queen of night  
Is reflected from my bright eye,

As I watch with care a being so fair  
On her lonely course through the sky ;  
Through unbounded space with a matchless grace  
I a starry banner unfurled,  
To the end of time its glories sublime  
Shall surround an admiring world.

In the gorgeous dyes of the sunset skies  
Is portrayed my exquisite skill,  
For the placid lake a copy I make,  
To glow on its bosom so still ;  
On the mountain high, enthroned near the sky,  
In an atmosphere pure and rare,  
Where the sunshine glows on eternal snows,  
Dwells my spirit forever there.

My smile may be seen in each landscape serene  
With which nature enrobes the earth,  
And each sparkling gem in the diadem  
Is by me endowed with its worth.  
In fields I preside where flowers abide,  
And their delicate forms I designed,  
With the verdure's green to gladden the scene  
I their splendid array combined.

From founts on the hill, where the crystal rill  
Gushes forth to refresh the plain,  
My steps may be traced to the watery waste  
Whence their springs are supplied again.  
Beneath ocean's waves, in unfathomed caves,  
I painted and polished each shell,  
And in coral groves where the dolphin roves  
I in loveliness long shall dwell.

A holy desire of love I inspire  
In the depths of each mortal heart ;  
When 'tis truly felt, then the soul will melt  
With the raptures I there impart.  
In Eden so fair, when that happy pair  
Midst its loveliest scenes first trod,  
My most sacred shrine was their natures divine  
In the glorious image of God.

An essence refined, I pervade the mind  
Of those gifted beings of earth,  
Whose genius and art alone can impart  
Perfection to what I give birth.  
When at life's sad close mortal forms repose  
In death's stern and icy embrace,  
In sorrow I grieve as I'm forced to leave  
What I once delighted to grace.

Let virtue control the immortal soul,  
And a holier triumph I claim :  
Though worlds pass away this cannot decay,  
Through eternity ever the same.  
All praise I resign to a God Divine,  
And to him let gratitude flow ;  
His mind is the source whence I take my course,  
Through the universe bright to glow.

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ART. V.—THE CONNECTION BETWEEN INTELLECTUAL  
AND MORAL CULTURE.\*

WE had not the pleasure of hearing either the Address or the Oration, the titles of which are given below, and are therefore particularly indebted to the authors for affording us an opportunity of reading them. The Address, as might be expected from the well-known character of its author, is rich in that wisdom which comes of much learning, long reflection, and a Christian spirit. And though Judge White, in the introductory paragraph, would lead his hearers to expect a discourse *all prose*, — ‘fruit, but no flowers,’ — it is by no means deficient in tasteful and poetic

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\* 1. *An Address delivered before the Society of the Alumni of Harvard University on their Anniversary, August 27, 1844.* By DANIEL APPLETON WHITE. Published at the request of the Society. Cambridge: John Owen. 1844. 8vo. pp. 42.

2. *An Oration delivered at Cambridge before the Phi Beta Kappa Society in Harvard University, August 29, 1844.* By GEORGE PUTNAM. Boston: Little & Brown. 1844. 8vo. pp. 36.

ornament. It weaves a graceful chaplet for the brow of a loved Alma Mater, and with gentle persuasion invites her sons, admiring her unfaded beauty, to come home on her birth-days and pay her the homage of reverent and grateful hearts. The Address is conservative and yet liberal in its general views of collegiate education. It is interesting and valuable for the strong filial attachment to the University which it breathes; for its timely hints on the duties of the alumni to that venerable institution; for its judicious and weighty remarks on "the free University system," as exhibited abroad, the introduction of which amongst us it earnestly deprecates; and above all, for the admirable suggestions it contains touching the mutual relations and reciprocal duties of teachers and pupils in our Colleges. On this last point Judge White has spoken not only like a religious philosopher, but like a Christian parent, and we heartily commend what he has said to the grave consideration of all who are interested in the subject.

Mr. Putnam's Oration is an able and eloquent production; clear, vigorous, and animated in style; in thought, independent and bold, without being extravagant; in spirit, warm with the love and the inspiration of truth; and in its moral tone, quite above the vulgar — we fear also the polite — standard of present opinion and feeling. We are at no loss to understand how, with the earnest and persuasive manner of the orator, its delivery should have had, as we are told it did, a thrilling effect on the hearers. And yet we are not surprised, notwithstanding its merit and the encomiums it has elicited, that some upon sober consideration have been led to dissent from the leading position of the author, and to differ from him in his estimate of the remarkable men by reference to whose character and influence he seeks to justify that position. We, however, in the main agree with him. The general views set forth by him with such force and brilliancy, we have long entertained; and we thank him for putting upon them the stamp of his name and sending them abroad.

No one can reasonably doubt that there is *some* "connection between Intellectual and Moral Culture, between scholarship and character, literature and life." Is it said, that literature is the product of intellectual culture? But in every literary production there are certain moral

characteristics which are the fruit of moral culture, or which indicate the want of it; and these characteristics constitute one of the principal elements to be taken into account in estimating the value of the work. Moreover, it will be found on examination, that the approved works of any given period of literary history indicate and represent the degree of moral culture belonging to that period. There are some exceptions, we know, to this rule. There have been epochs of deep and wide-spread moral destitution in which a single living genius has arisen, who by the energy of a heaven-born soul has redeemed it from the infamy of total barrenness; as we sometimes see a solitary star shining out through the thin haze that overspreads it, whilst all the rest of the firmament is dark with clouds. And again, one epoch sometimes seems to overlap that which follows it, and thus he who has his birth and does his work on the border of one, lives in reality — is recognized, is felt — only in the circle of the other. Such men are in a high sense, if not the highest, prophets. They belong not to the class of common gifted mortals. They are “not of their own age.” Like Milton, they must wait for another generation to read them, for other ages to do them full justice. But, in general, authors are the exponents and representatives both of the intellectual culture and of the moral principle and sentiment of their time. They are the amanuenses which their age employs to write, in such fashion as they may, its own outward and inward life. The sale-books of publishers disclose with sufficient accuracy the state of the popular heart.

But while this general correspondence between the literature and the heart of an age or a people is admitted, it is sometimes denied that there is a similar connection between the intellect and the character of the individual author. It is maintained, that in doing its own work the intellect has no need of the conscience; that it can and does succeed — succeed in acquiring unfading laurels — alone; that its highest achievements may be effected by one whose soul is dark, troubled, diseased, without hope, without God! Now we do not hesitate to affirm the contrary. It is time the question were settled. Is there a law, holy and divine, which genius and talent must obey, or fail? It is time, we say, that this question were settled. For the sake of that talent

and genius which are ever coming forth into life, descended from the Father of lights, and shaping the destinies of the world, if there be such a law, it is time it were generally understood.

We proceed to make a few observations on this point. Truth is the object of all worthy pursuit in study. A love of truth is essential to the author's permanent success. This is well illustrated in the Oration before us. But, besides a love of truth, there are certain intellectual conditions equally essential. He must have, for instance, an eye for seeing the truth, and also the power of presenting it clearly, faithfully, livingly, in all its bearings, as well in regard to the finer sentiments of the soul as to the faculties which take the name and do the work of the intellect.

To bring these requisitions into a more precise form ; — in order to attain the best success, the scholar who thinks and writes for others should have, in addition to his learning, and the love of truth, *freedom of mind, good taste, and intellectual activity and energy*. These three qualifications are primary and fundamental. Now each of these has a necessary connection with the moral part of our nature, and neither of them can exist, in any degree of perfection, independently of that moral culture which is the basis of all true life. Let us see if it be not so.

Freedom of mind, — what is it ? It is, negatively, the absence of all unnatural restraints on the mind's best action, exemption from the burning and torture of the passions, from the teasing and goading of the appetites, and from the whips and stings of the conscience ; — from these as well as from prejudice, fear, favor, and the hope of sordid rewards. It is, positively, power to rise in thought and imagination into regions of perfect light and purity, to hold communion with the intelligence of other ages and other worlds, to explore the boundless field in which the highest sentiments have their corresponding objects, to know the Source of all knowledge, and to tread with humble but unfaltering step the track of eternal Wisdom, as it goes forth in the earth and round the universe, establishing and executing its unchangeable laws. Now, this freedom, we affirm, has no security, no protection, if indeed it can be said to have any existence, except in the moral nature — in the conscience and the soul. It does not exist, it cannot, where

the moral nature is wholly neglected. The ignorant foreigner, is he rendered a freeman merely by being landed on our shores, naturalized, taxed, and made a voter? Does he, then, appreciate and enjoy civil liberty? Does he then, on the instant, become an American in principle and feeling, in attachments and hopes, in every thing but his birth and name? By no means. He must make himself acquainted with our political history, learn the principles of our Constitution, understand the plan of our government, and, above all, be imbued with the spirit of our institutions, before he can be called in any proper sense a free citizen. Now, what these attainments are to civil liberty in this case, moral culture is, in our view, to the freedom of the scholar, — its vitality, its dignity, its worth, its glory.

Taste is another essential qualification. And what is taste? In a writer, it is the ability, with all the materials for his work before him, to select the most suitable, and to dispose them into an order the most appropriate and beautiful. It implies therefore discrimination, choice, a sense of proportion and fitness, appreciation of what is just and true, not only in thought and language, but in principle and sentiment. Madame de Stäel, we remember, somewhere says, "taste consists in the perfect knowledge of all true and beautiful relations." We accept this definition, as discriminating as it is comprehensive. And then we say, that no man possesses this knowledge who does not know himself, who has not read the hand-writing of God on his soul, or who is acquainted with no higher laws than those which regulate the succession of ideas or the combination of images in his mind: for the most beautiful and true of all relations are those which connect the heart of man with his Heaven-appointed duties, and unite him in will and affection with the Author of his being. There is, besides, a degree of moral sensibility, which is as essential an element of good taste as accuracy of judgment and self-knowledge. He who does not possess it, and is accustomed to treat with indifference the demands of virtue and religion, is in danger continually of offending those sentiments in others of which he knows nothing, and which are, in the end, to pronounce an irreversible judgment on his efforts. Let him abandon at once and forever the hope of producing any thing that will live. He lacks one thing; and that

thing — unfortunately for him — contains the principle of permanence, the life-element.

Again, a certain amount of intellectual energy is indispensable to literary success. Energy implies activity and strength. It is this which gives force to language. It is the pith and nerve of eloquence. It imparts to the written and spoken word its spirit and interest. We love to perceive it, we love to feel it awaking our sympathies, kindling our enthusiasm, and making us strong in the cause for which it is exerted. And the literary productions, particularly the orations, which are most admired, both ancient and modern, are distinguished by this quality. Every word strikes. Every sentence has its meaning. Every line is a line of life. When the "golden flood of their divine rhetoric" is poured forth, it flows like a torrent. Strong thought seeks a strong expression; burning thoughts, words that burn. Now it will not be denied that moral purity has a tendency to *preserve* intellectual energy. We believe more than this; namely, that in connection with active moral sentiments it *creates* intellectual power; but it is sufficient for our present purpose to maintain that it preserves it. Nothing is more true, — the proof is seen in a thousand melancholy and lamented examples of "genius baffled, blasted and disrowned," — than that moral degeneracy induces dimness of the intellectual vision, and in many cases a perfect atrophy of the powers of the mind. The moral degeneracy which tends to such a result, it should be observed, does not consist solely in the habitual indulgence of the animal appetites. There is a profligacy of the thoughts, a drunkenness of the imagination, a prostitution of the faculties to base ends, which is not less surely fatal. He who thus offends, "braves a law that is higher and stronger than he, and he must take the retribution."

Thus it appears, we think, and by no strained and unnatural inferences, that those qualities of the mind which, upon a fair view of the subject, must be deemed essential to the best success in study and literature, derive their chief support and nourishment from the moral nature, and cannot exist except in harmony with its laws.

There is still another view of this subject on which we beg leave to offer a few suggestions. Suggestions, we say, for our limits forbid a full discussion.

Literature is distributed into several departments, as Poetry, Fiction, Criticism, History, and others. Now let either department be taken, and what is peculiar to it carefully examined, and it will appear evident that no one is fitted to excel in it, whichever it be, who has wholly neglected the culture of his moral nature. And since Poetry was the earliest form of literature into which men cast their thoughts, let us first consider this with reference to the above observation. In primitive times, poetry was regarded and used as the fittest vehicle of Divine truth. It was the universal language of worship. By all people of antiquity it was employed to celebrate the honor of their gods, and to impart an air of sanctity to their religious duties. The Delphic oracles, the Sybil's prophecies, were all delivered in verse, because this was conceived to clothe them with a mysterious, a super-earthly charm. Moreover, a considerable portion of the Bible is poetry. The oracles of God are in the songs of Hebrew bards. The inspirations of holiness and love that descended upon prophet and priest, flowed out from them in the melody of verse. Battle and victory, festival and fast, the gay rejoicings of the nuptial and the passionate lamentations of the burial, the sighings of repentance and the agony of remorse, filial fear and holy awe, — these they sang in strains deep, full, and fervent, that have moved the heart of the world. The lofty hymns of Moses and Deborah, the unrivalled poem of Job, the "sapphic elegy" of Jeremiah, the sweetly flowing and yet impassioned numbers of Isaiah and David, — how full are these of the love of that unspeakable and everlasting beauty, that divine and immortal truth, which the intellect clearly discerns only when its eye is illuminated by the soul.

And this early estimate and use of poetry have in a sense sanctified it, — separated it to the ministry of truth and goodness, made it sacred, as a temple of the Lord. In all ages it has been regarded in this light. Everywhere it is felt, that he who takes up the poetic lyre takes in his hand a Divine instrument; and that while he touches its strings, he should have a heart to feel the vibrations of its heavenly music.

"The Poet's lyre, to fix his fame,  
Should be the Poet's heart;

Affection lights a brighter flame  
Than ever blazed by Art."

He must have a heart to feel what is true and beautiful, brave and holy, that his verse may chime with these spiritual and immortal harmonies. He must draw inspiration from the warm and glad, the pure and lovely, spirit of Nature. His meditations must rest on the various beauty and kindling splendor of its visible temple, not more than on the awful wonders of its innermost shrine. He must commune often with himself, descend alone into the depths of his own being, — ever serene and translucent if the spiritual sun shines upon it; else dark, gloomy, tumultuous. He must be at home with the sorrowful, the tempted, the rejoicing of the sons of men, and not a stranger to the enduring, the unconquerable, the eternal in man's nature. And is this the work of the intellect alone, or chiefly? Is it within the possibilities of mere intellectual culture? Is it pretended that there can be any true and living inspiration to a heartless bosom, to a frozen soul? And can there be heart-stirring utterance where there has been no inspiration, and no moral experience? Alas! the experiment has been made, too frequently made to leave room for doubt. The gifted genius who might have enchanted the world with the sweetness of his numbers and electrified the ages after him by their thrilling tones, had he but listened to the heavenly "harpers harping with their harps," by shutting his ear to them and feeding the ethereal flame in his bosom with the gross aliment of the earth, has

"Profaned the God-given strength and marr'd the lofty line,"

and thus passed upon himself and his works the doom of early and irredeemable oblivion.

Of this class, we think, with Mr. Putnam, that Byron is the most conspicuous example in English literature; though his friend Shelley, from the influence of a set of philosophers who profess to admire in him a prophet of liberty and love, (the largest liberty of the wildest love, we suppose,) stands but little below him. Of Byron all who are acquainted with his history will say in his own words,

"This should have been a noble creature:  
He had all the energy which would have made  
A goodly frame of glorious elements."

He had a heart originally not deficient in sensibility or affection. He had talents, too, which would have commanded admiration and respect in any field he might have chosen for their exercise. But with suicidal hand he began his career by tearing away the corner-stone of all true greatness. He snapped the silken cord of moral control, and then snapped the strings of his angel-harp. With a skilful hand he took up the divine instrument, and its sounds reverberated throughout the civilized world; but all lovers of truth everywhere felt and lamented the discord. He is out of tune with the world; he is at variance with nature; he is in rebellion against himself; and when he rises to his most cherished moods, he seems as though

“Frenzy to his heart were given  
To speak the malison of Heaven.”

Sad is the tale of Byron's genius. A failure it most truly was,—a mournful, though splendid failure! We seem to follow him, with anxious eye, as he roams from place to place—from town to country and from country to town, disgusted with life, a stranger among his friends, an exile even in the land of his birth,—seeking rest and finding none. We hear his murmuring discontent in every new condition, and listen while he pours his distempered soul into his lofty but embittered song. We follow him as a wayward brother, when he plunges into the camp of Mars, and draws his battle-blade with the sons of ancient freedom. We observe him with hopeful interest, nay, not without emotions of sympathetic joy, as he pauses to breathe the air of Attica and Phocis once surcharged with the electric fire of poesy, as he stoops to drink from the fountain of Helicon, and bends the knee in the old temple of Apollo. And when, at last, he hangs up his jarring harp, lies down in despair, and — dies, while we weep with the thousands that deplore him, the question is forced upon us, what has he accomplished, what has he earned, where are the trophies of his success? Had Byron's childhood been more fortunate, and had he given heed to the still, small voice which is ever whispering within of duty and inviting to worship, the whole life and destiny of the man had been changed, and the productions of his genius—a few of which are of surpassing merit, proving him to have been little less than

"archanged ruined" — would have been cherished and admired through all future time. As it is, they will hardly survive the passing age. With his own hand he sprinkled over them the ashes of decay. He sowed the seeds of death in the field from which he should have gathered an immortal harvest. Did he not at last feel this? Was it not the memory of early days and of better thoughts, coming in contact with the sense of shame and regret in his breast, which produced that soft and touching and holy prayer, — we would fain hope sincere, accepted and effectual, — which was, we believe, one of the last efforts of his weary and dejected muse?

"Father of light! to Thee I call,  
My soul is dark within;  
Thou who canst mark the sparrow's fall,  
Avert the death of sin.

Thou who canst guide the wandering star,  
Who calm'st the elemental war,  
Whose mantle is yon boundless sky,  
My thoughts, my words, my crimes forgive:  
And, since I soon must cease to live,  
Instruct me how to die."

The class is not small of the sons of genius and of song to which Byron belongs, and of which he is the head. But there is one whose name sometimes is put with it, whom we cannot consign to such an association. We mean the bard of Scotland. Burns is not of this class; and we could not even mention him in this connection, had not his example been introduced as a warning, — not much to the purpose of his argument, as it seems to us, — by Mr. Putnam in his Oration. It cannot be said of Burns that, judged by any standard, even the highest, he failed of success, of entire and almost unexampled success, as a poet. Nor will it be said that he owed his success to his head and not to his heart, — to his intellectual gifts rather than to his moral graces. Burns was not a bad man, a man destitute of good principles. To him who looks beyond the outside of character, who pierces to the springs of action, to the penetralia of thought, sentiment, desire and affection, he appears far better than many whose outward garb is fairer. Call him frail, as a reed trembling in the wintry blast, call him erring, tax him as a sinner, — sigh over

him, weep for him, (but you will weep *with* him,) — pity him with deep, overflowing sadness and sympathy; but oh! say not he was vile; put him not in the seat with the scorner, with the profane, with the corrupter of other men; *him*, of heart so large, filled with all sweet and tender humanities, — *him*, whose poetry is the music of nature singing its truth and love, its sadness and joy, its beauty and beneficence to a listening world, — grateful as the breeze of spring, gentle as the autumn sun, silvery bright as the dew on the banks of Doon, — in child and sire, peasant and prince, man and woman alike, touching every chord that vibrates to youthful love, to domestic duty, to private grief, to social enjoyment, to national honor, — breathing cheerily in the workshops, over the fields, and at the hearths of honest toil, and with softest spirit soothing the heart of lonely and neglected sorrow, — instinct with all that is loveliest in man or angel; — *him* you cannot give over to the portion of the lost, nor consign to the tomb of the forgotten! His weaknesses, his errors, his vices even, — for alas! he had them, — reached only the court of the temple in which his genius dwelt; whilst that temple itself, hung round with golden lamps, continued to his last hour, through all the storms that beat upon its roof, to shine with the clear effulgence, and to charm with the rich and chaste magnificence, of its first morning. Take your Voltaire, already gone to his own place, beyond the reach of any attempts of French galvanism to resuscitate him, — your Goëthe, with his morality of selfishness wrought and polished into the beauty of a statue, and his religion of sensuality spiritualized and adorned with angelic graces, — your Shelley and Byron, though we part with them not without reluctance and tears, — take these and do what you will with them; write over the alcove that contains their productions the dreadful letters, that shook the heart of the monarch of Babylon with terror, “Weighed in the balances and found wanting”: but Burns is not of them, and descends not into their doom. The world cannot spare him. He is embalmed for preservation in the delighted memory of ages. For the good that was in him he is loved; and for the good he has done, humanity, virtue, religion, claim him as their friend. Burns will live when all we who speak his name, and all our doings, are forgotten!

Having dwelt so much 'at length on the relation of poetry to the moral nature, we have but little space left for other branches of literature. It was our intention to have noticed briefly the extensive and important department of Fiction, and to have devoted a page or two to that of Criticism; instead of which we shall bring our article to a close with a few observations on Historical writing, as connected with moral culture.

Among literary studies none stands higher in dignity and influence than History. Through it time sounds aloud its many-toned voice; the songs that were sung in the beginning are heard now; Adam and Moses, the Pharaohs and the Cæsars live in our sight; solemn lessons from generation to generation are spoken; and the whole Past with its manifold expression — its thought, and its action — marches in silence and grandeur, like the orderly movement of an army, before the penetrating gaze of the whole Present. We say, then, that history stands first of all studies in dignity and influence. Lord Bacon calls it "the base of the pyramid of knowledge." Its office is to unfold the causes, the principles, the actions, the Divine interpositions, that have formed the character and swayed the destiny of the community, the people, or the age it commemorates. It is therefore not so much "philosophy teaching by experience," as it is experience furnishing materials for philosophy. According to ancient mythology the Muse of History was the daughter of Memory. And this imputed origin is more than a poetic fancy; it has a foundation in reality. It indicates, with equal beauty and distinctness, the true nature of history: which is but facts, the knowledge of which has been preserved by the memory and its various auxiliaries, brought out, analysed, arranged, and translated into an understood language.

But our inquiry relates more particularly to the qualifications of the historian. And what are these? Are intellectual gifts alone sufficient? Is it enough for him, that he sees and knows and is able to describe? Certainly not. Impartiality, fidelity, love of truth, self-control, — sterling moral qualities, — are equally indispensable. We insist upon this point. It is time it were well understood. The world has suffered incalculably, in consequence of its being overlooked, from historians without the requisite

moral attainments. Neglect of moral culture, practical contempt of the law of God, false-heartedness, is, and ought to be, fatal to the success of an author in this department of study and literature. "In them who engage in this work," it was well remarked by a wise man of a former age,\* "who shall rightly and well relate the occurrences of states and kingdoms, there is required much more than makes up an ordinary man. They ought to be superlatively intelligent, diligently industrious, and *uncorruptedly sincere*." In this enumeration of qualities the last, namely, 'sincerity', — honesty, impartiality, singleness of heart, — is, by no means, least in importance. Quite as necessary is it as veracious speech in the intercourse of men. For without it what confidence can be placed in the historian's statements, what respect can be entertained for his opinions? It was said by Cicero, "every one knows that the first law in writing history is not to dare to say any thing that is false, and the next, not to be afraid to speak the truth; that there may be no suspicion of partiality on the one hand nor of prejudice on the other." † This canon is just. It is not enough, that the historian be a keen observer; he must be also a lover of truth. We repeat and insist upon this as of the first moment; for we know that society has a more than a temporary and superficial interest in it. Nor are these the only qualifications. Accuracy of observation, love of truth, honesty in relating, are indispensable, but are not the whole. He should be capable, moreover, of deep and tender emotions, of pure and active sympathies, of a comprehensive and disinterested philanthropy. No extent of knowledge, no acuteness or vigor of thought, no brilliancy of wit or fancy, can compensate for the want of these essential qualities. In short, he must have moral sensibility, without which it is impossible to appreciate the highest virtue — the heroism of the poor, the persecuted, the afflicted, the forsaken — in the examples he brings to view; or to portray in suitable colors the foulest iniquity — the profligacy and cruelty of the mighty and illustrious — which it is his duty to expose. Especially in the biographer are these qualities essential, though we must confess they are but rarely found. The great vice of most

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\*Owen Felltham's Resolves — "Of History." † De Orat. lib. 2, cap. 15.

biographies, even the best, is exaggeration. They are not true. They give a one-sided view of their subjects. As Dr. Johnson says, "they shew their favorite decorated and magnified like the ancient actors in their tragic dress, and endeavor to hide the man that they may produce a hero." This is one of the fruits of that opinion which we are combatting, that the best success in study and literature may be reached without moral culture, without rigid principles of self-government, without reverence for conscience, without devotion to truth and justice, — a notion as dangerous and pernicious as it is false.

Few histories, whether general or particular, civil or personal, have yet been written by men "rightly and well" qualified. The splendid work of Gibbon, for example, though the fruit of transcendent talents and great learning, is vitiated by its loose principles, its gross indecencies, its malicious sneers at Christianity, so that it cannot safely be put into the hands of a youth of unformed character without a solemn caution. And is that a successful work which is justly subject to such censure? We might cite other examples to the same purpose, but refrain from doing it, our object being rather to vindicate a principle than to submit a criticism. We rejoice, however, in the full faith of better things to come in this field of literary labor. Our own age, we believe, is ready to disown all historians of this description and will not give them a name to live. It will have men whom it can trust to do this great work for posterity. It will not consent that coming generations shall be imposed upon by distorted representations of facts, or by a fraudulent development and exposition of principles. It will demand that the writers of history whose works it shall transmit with its seal upon them be men of strictest integrity, of unsuspected purity, who feel the obligations of morality and religion, who have hearts as well as heads — eyes as well as spectacles. Let him who is conscious of deficiency in these respects betake himself to some other vocation. He cannot succeed in this. He will assuredly fail; and all the more signally, as his intellectual endowments and literary culture are eminent and remarkable. It is gratifying to remark the union of these qualities in some of our own countrymen, whose labors in the department of History have been attended with great and deserved success.

We have not room to pursue these remarks on a subject to us of great importance. We say of *great* importance; for to us it has an importance not measurable by any scale of degrees employed in the common matters of life, but one which ranges on a level with the immortal interests of man. "It is of the greatest concernment in the Church and Commonwealth," as Milton says, "to have a vigilant eye how books demean themselves; for books are not dead things, but contain a progeny of life in them, to be as active as the soul was whose progeny they are." It is of the greatest concernment to the present and the future, that our authors be held to a rigid accountability. It ought to be the universal voice of Christian civilization, that without a love of truth and respect for the principles of virtue they not only *cannot* succeed by reason of their own deficiencies, but *shall not* by reason of the public will. They should understand, that they are to be tried now and hereafter not only by the educated mind, but also by the educated conscience and purified heart of the sons of God; and that if they fail of sustaining themselves at the latter tribunal, no verdict from the former can save them alive. There are still authors fattening upon the mischief they do; in whose productions sin is made to appear interesting and attractive, and modest virtue so tame and stupid as to excite only contempt; who put into the hands of the arch-enemy polished and beautiful weapons, and make him obtain, with the dexterity and grace of a knight-errant, an easy victory over his less active and vigilant rival. For the sake of a temporary, groundling popularity and a rapid sale, they seem willing to unsettle and overturn the moral principles of society, and to instal the fiercest passions and the lowest in their place. Upon such authors let "sharpest justice" be done. Let them be branded with the moral censure of the whole Christian community. They are worse than thieves and robbers, and deserve a worse fate. Let them die and not live, and let their names perish with their works.

J. W. T.

## ART. VI. — THE CHURCH.\*

It may at first seem strange that the Unitarians of England should feel a lively interest in the condition of the Established Church, or in the course which theological opinion may take within its walls. Not only shut out from all participation in its privileges, but made the objects of its most bitter scorn, receiving from every true Churchman a double measure of condemnation as Dissenters and as Unitarians, they might be expected to care little for the affairs of a body to which they hold such relations. But, besides the attention which every intelligent observer must be disposed to give to the history of religious opinion as it passes under his eye, there are two reasons why Liberal Dissenters in England must regard with eager curiosity the present tendencies of the Establishment. Keenly feeling the injustice of the position in which they are placed by the legalized institutions of the land, they cannot but watch every movement which offers the least promise of a change in the character of those institutions. And this interest must both be sharpened, and be raised into a nobler feeling than that of selfish anxiety, by the nature of the developments which have of late startled the whole Christian world. The questions that now agitate the English Church are of the deepest importance. They go to the foundations of liberty and responsibility. They are not questions of discipline or faith, so much as questions that lie back of these, — questions respecting the rights of the soul. The principles so adroitly pushed into notice by the "Tractarian" writers, under cover of reverence for antiquity and a desire to give the religious sentiment greater force, are directly opposed to the principles of Protestantism, of Dissent, and of Unitarianism, — the contrariety becoming more manifest at each step in this enumeration. If "Puseyism" be true, free inquiry is a sin, individual judgment a fatal delusion. Whether its disciples will return into the bosom of the Romish Church, is of comparatively little moment; they have set forth the worst, because

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\* *Lectures on Certain High-Church Principles commonly designated by the term Puseyism.* By THOMAS MADGE. London. 1844. 8vo. pp. 312.

the rudimental, errors of that Church in writings professedly Protestant ; and who should be prompt to expose and refute those errors, if not they who have been foremost in laboring and in suffering for liberty of thought and speech,—the descendants, or successors of the old English Presbyterians, who in their day were the champions of religious freedom ?

Mr. Madge, the minister of the chapel in which Lindsey and Belsham preached, has therefore performed an appropriate service in laying open to public view the pretensions of the new party in the National Church. He did right in giving his people the instruction which these Lectures afford, and he has done right in giving to all who will read, the opportunity of seeing, through his clear statements, supported by a conclusive array of proofs, the real principles and purposes of a movement which already includes “a very large proportion of the younger clergy” of the Establishment. He has not confined himself, however, to an exposition of the errors which mark the new school, but has presented a lucid and able vindication of the principles which these errors would subvert. The book has therefore a value much beyond that which belongs to it as a demolition of Puseyism. It offers, in a condensed form, the great argument which underlies all religion and all progress. We have read the volume with much satisfaction, and if any one would understand the true character of the Oxford theology—its actual developments, its unquestionable tendencies, and its real foundations—we advise him to give these Lectures a careful perusal. They are written in the style which best became the subject and the occasion of their delivery. They avoid rhetorical embellishment and magnificent perorations, but exhibit throughout a correct and graceful diction, such as proves a nice taste and a practised hand. Occasional diffuseness and abundant amplification afford no ground of censure in discourses intended to be read before a promiscuous audience. Although prepared “in the course of each successive week previous to their delivery, and without the slightest view to publication,” the author—more just to the public than some who offer this apology for printing their slovenly compositions—has by a diligent revision removed whatever marks of haste may have originally impaired their worth ;

though Mr. Madge, we have reason to know, might well be imitated by many other preachers in the care he bestows upon his weekly discourses. The Lectures do not, indeed, seem to us to be all of equal merit. That on "Apostolic Succession" we should pronounce, the best, though the one by which it is followed — on "Catholic Tradition and the Authority of the Fathers," we are inclined to believe, cost the writer the most pains. The last two Lectures were written, we should judge, more rapidly than the others. The volume discovers a calm and candid spirit. The severity which marks a few passages, is felt by the reader to be just. There is no intemperate abuse, and no idle declamation. Mr. Madge is earnest, but honest. He detests ecclesiastical arrogance and superstitious pedantry, but never loses his temper amidst the great provocation of such follies.

We cannot attempt to analyse the several lectures; yet in this way alone could we give a fair view of their contents. We will rather quote the titles, from which our readers may form some idea of the value of the book, and will make one or two extracts as specimens of the author's manner. The first Lecture treats generally of "the principles, spirit, and tendency of Anglo-Catholicism or Puseysim." The second discusses the original constitution of "the Christian Church," and shows the weakness of the Episcopalian argument on this subject. The third Lecture is a conclusive exposure of the false doctrine of "Apostolic succession." The fourth is on "Catholic tradition and the authority of the Fathers," whose claims to respect are handled without fear. The fifth maintains the "sufficiency of Scripture and the right of private judgment." The sixth considers "the Church of England in connexion with the State." The seventh presents "the essential principles of a Christian Catholic Church." And the eighth is "a recapitulation of the preceding lectures."

Mr. Madge introduces his sixth Lecture with the following statement of "the high ground of authority on which the Tractarian divines place that branch of the Catholic Church denominated the Church of England."

"According to them it is divine in its origin, episcopal in its form, descends to us in direct succession from the apostles, and is the appointed judge in religious controversies. Its rulers are

the bishops, assisted by the clergy of their respective dioceses, and in them is vested the right to manage and direct all its affairs. This is the theory of the polity of the Church according to the views of the Anglo-Catholic party. They maintain that a visible society was established by Christ and his apostles, whose constitution and government are one and uniform, that in this constitution prelacy forms an essential element, without which no community of professing Christians can be considered a part of the Catholic Church of Christ, and that by the grace of the episcopal order alone is any efficacy imparted to the administration of the word and sacraments." — pp. 243, 244.

Add to this the language which Mr. Madge quotes from one of the *Tracts for the Times*,—"Why should we not seriously endeavor to impress our people with the plain truth, that by separating themselves from our communion, they separate themselves not only from a decent, orderly, useful society, but from the only Church in this realm which has a right to be quite sure that she has the Lord's body to give to the people,"—and then let any one say if he is not prepared to adopt Mr. Madge's judgment; of the correctness of which, if from want of further information he entertain any doubt, let him read the writings of Newman, Pusey, Palmer, Froude, and other advocates of "the Anglo-Catholic System:—"

"Of the Tractarian theology we may say generally, that false principles, false statements, false reasoning, and false inferences are among its marked and distinguishing characteristics. After having bestowed upon it much attention, I have been brought to the conviction that never before was there put forward a theory, — carrying with it such lofty pretensions and pregnant with such momentous consequences, — so utterly wanting in everything like evidence, so entirely resting upon far-fetched inferences, subtle distinctions, and unauthorized assumptions." — pp. 87, 88.

We find in this volume another quotation from a writer of the same school, so remarkable in its character, that we cannot but transfer it to our pages. It is the ultimate point of Trinitarian "concessions," and gives up the Bible to the Unitarian. Hear what "the Rev. W. J. E. Bennett, a clergyman nominated, it is said, by the Bishop of London to one of the largest churches in his diocese," can say, as his words "appeared in the *Record* newspaper."

"If we are satisfied that Scripture is Scripture — that is, that our Bibles, as we possess them now, do contain God's real word,

— if in this we are satisfied, then let me mark out to you a few things which I do not think you could, or any Christian could, have found out for himself in that Bible, — things which I do not imagine would have been articles of our faith so peremptorily pronounced as they are, had there not been such a thing as tradition, or the teaching of the Church; for instance, *the doctrine of the holy Trinity*. Is it possible, my brethren, do you think, that you, or I, or any one, be he ever so gifted with the powers of man, could have deduced and invented for himself this most wonderful and mysterious doctrine out of the Bible? There is no mention of the Trinity in unity to be found in Scripture in so many direct words. That God is one and yet three, three and yet one, is not said, in so many distinct words, in the Bible; and yet it is a most vital doctrine. We have always had it in the Church.” — pp. 112, 113.

“We have always had it in the Church,” says Mr. Bennett. But mark what another expounder of the new theology says, in “Tracts for the Times, No. 85.”

“The early Church did herself conceal these same church doctrines. Viewing that early period as a whole, there is on the whole a great secrecy observed in it concerning such doctrines as the Trinity and the Eucharist; that is, the early Church did the very thing which I have been supposing Scripture does, — conceal these high truths.” — p. 168.

So then the doctrine of the Trinity cannot be “found out in the Bible,” and was “concealed” by the early Church. Yet “it is a most vital doctrine.” Is this the way God deals with his children — hiding from their sight the truths which it is important they should believe? We assent, with the heartiest conviction, to the statement that no marks of a belief in the Trinity can be found in the Bible or in the early Church; and the inference we leave to be drawn by any person of common sense.

A short extract which we will make from the seventh Lecture, includes much solid thought.

“Between the exercise of individual freedom of thought and action, and the authority assumed by the Church of Rome to determine absolutely what is Christian truth and what, therefore, we are to believe and profess, there lies no intermediate ground or position. If we deny to man the rights of reason and conscience, and establish an ecclesiastical domination in their place, it becomes merely a matter of calculation and prudence how far that domination shall be carried — whether it shall or shall not proceed to the length to which it has sometimes proceeded, that

is, to the enforcement of its decrees by the infliction of pains and penalties. The Church of England and other churches besides have substituted, instead of the infallible authority of the Pope or general councils, a priestly authority or a church authority, which is equally inconsistent with the right and the duty of individual judgment. But as this judgment will and must be exercised; as it is impossible to prevent men from exercising it; as all attempts to do so have been as vain and impotent as they have been cruel and unjust; no church, which does not recognize and concede this right, can have any claim to be called a Catholic or universal Church. It becomes at once a limited and exclusive church, not a general and comprehensive one. It draws around it a line of demarcation by which the wisest and best men must often be kept out of its communion." — pp. 273, 274.

To this passage we may append another brief paragraph, from the same Lecture, in which Mr. Madge explains the principles of Church union as held by Unitarians.

"The basis of our union, as a Church, is simply that of agreement as to the Object of worship, the divine commission and authority of our spiritual lawgiver, and the right of every individual to interpret for himself the records of revelation, and to form, hold, and profess whatever opinions that interpretation may lead him to adopt. The principle on which our religious communion is founded is wide and comprehensive, — designed to include all who are content with scriptural forms of worship and scriptural terms of fellowship." — p. 288.

One more quotation we will give from the fifth Lecture, commending it to the perusal of those who find it difficult to understand what Unitarians mean.

"This is what we mean by the sufficiency of Scripture. In contending for that sufficiency, it is not meant that Scripture alone should be read and studied, and that we should throw aside every means, — that we should despise and reject every help, that might enable us more correctly to ascertain its meaning, and more fully to enter into its spirit. This would be a monstrous perversion, a most pernicious abuse of the maxim, "that the Bible only is the religion of Protestants." All that is to be understood by it is, that no other work carries with it the same title to our regard and submission, and that when once its principles are clearly ascertained, they furnish the only authoritative rule for Christian faith and practice; that no other writings, of whatever age or country they may be, can be allowed to come into competition with them, — to qualify their statements or to supersede their authority; that on every question, where

they speak positively and explicitly, their decision is paramount and final ; and that no opinion or practice, unsanctioned by them, is to be received as a necessary and essential part of the Christian scheme." — pp. 203, 204.

The pretensions which are so ably treated in the volume before us, are not known to us only as belonging to the history of religion in another land. There is a High Church party in this country, which, if it have not yet accepted all the propositions of the Oxford Tractarians, evidently relishes their writings and looks with favor upon the principles which they have advanced. The point on which their discussions and counsels turn, is every day acquiring fresh interest. The controversies of the next few years may, not improbably, revolve around it. This point is — the Church. What is the Church? What is its authority? What its importance? What its true place among Christian ideas, or Christian influences? These questions demand attention, and deserve an answer. We propose in the remainder of this article — taking advantage of the opportunity afforded us by our notice of Mr. Madge's book — to offer a few remarks that may indicate the true reply, especially to the last of these questions.

A high value, then, we at once admit, and, if necessary, are prepared to show, is placed upon the Church, in the New Testament. It is spoken of as something, — whether it be an institution or a community — an organization to which the form is essential, or a brotherhood which exists only through the force of sentiment, — it is spoken of as something entitled to the special regards of the believer. It is represented as sustaining important relations, and the union between the Church and Christ in particular is made the subject of frequent notice and highly wrought description. It needs not a very close study of the language which is used, to satisfy us that neither the Evangelists nor the Apostles considered the Church as a visible organization, deriving its validity from the form in which it was cast. The Church in the New Testament is the whole company of believers, the uncounted and wide-spread congregation of those who receive the Gospel as the law of life. It is co-extensive with Christianity; it is the living Christianity of the time, be that more or less, be it express-

ed in one mode of worship or another, in one or another variety of internal discipline. The Church of Christ comprehends, and is composed of all his followers.

This is the simple idea of the Church which we find in the New Testament. And to this idea, as we have said, the minds of the sacred writers were fond of recurring. They loved to collect the members of Christ, as they styled them, under one idea, and present them to their readers in this relation of unity. Thus viewed, the Church became the emblem of Christian influences and Christian benefits. It expressed all that Christ had lived for, or died for. He had "loved it, and given himself for it." It was "the pillar and ground of the truth." It was "the body," of which he was the head.

But there was another idea on which the Apostles, in imitation of their Master, insisted yet more strenuously — the idea of the individual. They taught the importance of the individual soul. Around this, as the one object of interest, were gathered the revelations and commandments of the Gospel. Personal responsibility — in view of privileges, duties, sins, and temptations — was their great theme. They preached the Gospel to the soul in its individual exposure and want. It is the peculiarity of our religion, its vital peculiarity, that it makes the individual the object of its address, its influence, its immediate and its final action. Christianity divested of this distinction becomes powerless, and void of meaning. It contradicts and subverts itself. The instructions, the warnings, the promises, the aids of the Gospel are concentrated upon each disciple in all their force, as if he were alone in the world.

Here, then, we find two ideas, each of them inseparable from the Christian faith, which seem to be contrary to one another. Is there an actual collision between them, or may they be harmonized? Are they mutually destructive — these ideas of the Church and the individual? And must we take our choice between them, — give up the Church that we may retain our personal relation to Christ, or sacrifice individuality to our belief in the Church? No, neither. The two ideas cannot be irreconcilable, because they both belong to the Gospel, which includes no inharmonious elements. Yet how shall they be reconciled?

This is one of the problems which past ages have been

required to solve, and which our age is busy in examining. Whether the past has offered, or whether the present is likely to find the true solution, may appear after a few words.

The method by which alone the two ideas can be brought into harmony is obvious. One must be made subsidiary to the other. Though both be important, or both essential, one must be allowed greater prominence than the other, and by that which is entitled to hold the first place the other must be qualified and controlled. We can have no hesitation in determining to which of the two we should assign the chief importance. Christianity was given primarily and chiefly for the individual. The Church was but a consequence of its effect upon those, who collectively formed the Church, but were *separately* brought under its influence. And when the Church, through the conversion of those of whom it was constituted, had acquired a visible existence, had passed from a prophecy into a fact, from a conception into a reality, it became, and from that period has ever since been, a means of increasing that spiritual life in the souls of men to which we trace its origin. The Church is a means, and not an end. It exists for the individual, and not the individual for the Church. As Jesus said of the Sabbath, that "it was made for man, and not man for the Sabbath," so we say, according to our apprehension of the Gospel, that the Church is constituted for the sake of the believer, not the believer chosen for the sake of the Church. If there be any discrepancy between the two, it arises from overlooking the law of their mutual relation. If there be any conflict, the Church must yield its pretensions to the welfare of the individual, rather than the individual be sacrificed to the Church. For the Church is the subordinate idea, the individual is the central idea.

With this solution of the problem in our hands, we discover the great error of past ages, and a prevalent error of our own times. It has been maintained that the Church is the principal idea in the Gospel. It has been generally supposed that the individual exists for the Church. Ecclesiastics have contended, and the people have admitted, that the rights of the Church were stronger than the rights of its members; that the prosperity of the Church must be secured at the expense of the believer's peace and

independence ; that, in a word, everything must be made to yield to the Church. We need not attempt to show how mischievous this error has been, — what injustice it has wrought, what cruelty it has prompted ; what chains it has placed upon the mind ; what burthens it has imposed upon the conscience, which God did not lay there, and what burthens which God did lay upon the conscience, it has taken off ; with what a paralysis it has affected the moral nature, and into what a mere mechanism it has converted the religious sensibilities ; what obstacles it has put in the way of personal improvement, and what a barrier it has raised to the progress of society ; how it has immured the worthy in dungeons, and lifted the worthless into thrones ; how it has built up a hierarchy, and depressed a people ; how it has kindled the fires of the Inquisition in Spain, and given an unrighteous authority to the decisions of a Convocation or an Assembly in England, and upheld persecution for opinion in the New World ; how it has been the leprosy of the Roman Catholic Church, covering it all over with hideous disfigurement, and how it tainted the life-blood of Protestantism, so that this has had but a sickly growth almost from the day of its birth. We need not recite all the detail of evils which have resulted, and do still result, from transposing the proper order of the ideas which we are considering. We wish only to bring into notice the fact, that such a transposition has been the common mistake of former ages, and is widely prevalent in our own.

The religious error which we are noticing, corresponds to the political error which covers so many pages of national history. In the political science of former ages the fundamental principle has been, that the individual exists for the State. Our age is beginning to learn that this notion is in direct contradiction of the truth. The difference between European legitimacy and American democracy turns on this point. The Government, says the former, is everything ; the individual belongs to the State. The individual is the essential idea, replies the latter ; the State belongs to the people. The great political controversy of future times, whether it be carried on by the pen or the sword, will arise out of the antagonism of these positions. It *has* arisen, and the sympathies of the people of this land are all on

one side. A similar controversy must be waged on theological ground. Shall not this country be found on the side of personal right, and personal responsibility, here also? 'The individual is merged in the Church, the Church is the great idea,' cries all Catholic Europe; and Protestant England repeats the falsehood. Let America send back in clear and full tones the truth, that the Church exists but for the individual, that the great idea is personal character.

The truth which we must maintain is this,—that important as are the uses of the Church, they are but *uses*, and the Church itself a means, not an end. And that we may maintain it with fidelity or success, we must apprehend its nature, its justice, and its relations. We must clearly discern the meaning of such a statement, we must perceive the support which it derives from the whole doctrine and spirit of Christianity, and must be able to define the change which its acknowledgment will produce in the character of almost all ecclesiastical action. We must not delude ourselves with the belief, that the error of the middle ages is unknown in our times or in our land. Our ears are becoming accustomed to language the import of which, if properly weighed, might lead us to think that the distance between us and those ages is not so great as we have supposed. When the Church is described as the channel through which alone the saving influences of religion descend, what is meant, if there be not an ascription to the Church of an office and a value such as Christ never authorized? The Church, the only appointed channel of Divine influence! If by any possibility such an expression could be justified, it must be either through the validity of a tradition (entrusted to the Church,) which is recognized as Divine, or through the promulgation (by the Church) of edicts to which a similar character is ascribed. Now we can neither submit to the latter, nor consent to the former, if we mean to be true to Protestantism and to the Gospel. Christianity has no tradition which it offers along with the written word, and sanctions no edicts but those which fell from the lips of Christ.

If we adopt this conclusion, we shall find it easy to give an answer to inquiries which are often raised concerning the unity and the authority of the Church. What other

*unity* can it possess, than that concert of sentiment which flows from a common sympathy with the mind of Christ? Any other notion of unity besides this must be a delusion. Disappointment has been the invariable consequence of an attempt to enforce a unity of doctrine or of discipline. Agreement in doctrine there may be to a certain extent, and where liberty of examination is allowed; but that any two men should think precisely alike upon all the nice points in theology is as vain an expectation, as that they should resemble one another in all the details of personal habit. A unity of belief, if it go beyond the first elements of Christian truth, or even if it enter into a minute explanation of these, will be hollow and unreal. A unity founded upon obedience to the same ecclesiastical discipline is a mere semblance. The only true union has its basis in sentiment. The Church is one, because its members are informed by the same spirit, having drunk of the same spiritual fountain, which is Christ, and been nourished on that bread of life which came down from Heaven. The voluntary consent of free minds, the accordant pulsation of hearts untrammelled by forms or creeds of human device — this constitutes the unity of the Christian Church. The believers are one now, as they were in the days of the Apostles, because they are “all of one mind and one heart.” The unity is not confined to earth, but embraces the saints who have passed into heaven, since there as well as here the spirit of truth and love reigns in every soul. The circumstance which determines unity is not that men think alike, or worship alike, but that they *are* alike; not that they have the same creed, or the same outward service, but that they have a common standard of character, and maintain a common effort to reach that standard. This makes a solid and graceful unity, arising as it does, not from external pressure, but from spontaneous sympathy.

The *authority* of the Church, what is this? Little more than a fiction; a fiction which has cheated millions, and ruined multitudes, but a fiction still. If the Church be what we have described, how can it have any such authority as its rulers have claimed for it. Mark the contradictory terms of this very sentence,—the rulers of the Church have urged its claims. Is it not plain, that if they are its *rulers*, it is their own claims which they have urged, under the

pretence of zeal for the Church? We deny altogether the existence of any authority in the Church, and we disown altogether such an authority as they who profess to be its guardians would exercise in its name. If there be any authority deposited in the Church, then must the Church have some mode of expressing and enforcing that authority. But no such mode has ever been discovered, or can in the nature of things belong to it. When the Pope of Rome issues a Bull, it is *his* Bull, and that is all, — entitled to just so much regard as is due to a venerable, or a foolish old man, surrounded by good, or bad advisers; and no more. When any one else, or any body of men, undertakes to proclaim the decision of the Church, all which they can do, is to give their understanding of what has been the prevalent opinion or practice among believers; about which they may be mistaken, and concerning which we may rely upon their judgment only so far as we have reason to believe it is impartial and well-informed.

But there must be authority somewhere, we shall be told. Certainly. Instead of denying this, we would assert it as strenuously as any one. There is an authority to which we should all bow, the authority of Christ. He is the Master, and to him we must go to learn both truth and duty. The Church must not come between Christ and the disciple, to prevent the approach of the humblest believer to the person of his Lord. Let him go directly to Christ, and sit at his feet and take in large draughts of the inspiration which he communicates. There let him be as docile and obedient, as against all human dictation he shows himself to be firm. ‘But who shall interpret Christ for him?’ Who? No one. What a question is this! Let him interpret Christ for himself. He cannot, do you say? We maintain not only that he can, but that he must and should. Christ is an open book, and who will may read, and who will may understand. But men will differ, it is said, in their interpretations. Very well, let them differ; they cannot differ more widely than the Church, in its authoritative expositions of the truth, has differed from itself. Let each man construe the mind and character of Christ according to his ability, let every one read the New Testament with his own eyes and on the responsibility of his own conscience, and then if we behold difference, it will be

difference over which shall prevail a harmony of sentiment and a harmony of life, which, as we have seen, alone constitute the unity, and in which alone can reside any authority, of the Church.

It may be thought by some of our readers, that we have robbed the Church of its meaning and its value; but this is as far from being the result as it was from our intention. The Church under the view in which we have contemplated it retains all the significance and worth which Christ ordained for it. Its *significance* consists in its being the expression of all the effects as yet wrought by the mission and ministry of the Son of God. The Church exhibits the fruits of that love which sent Jesus into our world, and of that sacrifice which he made for the good of the world. It shows how far the purposes of the Saviour's death have been attained, and how nearly his prophecy, that if he was "lifted up," he would "draw all men" unto him, has approached its fulfilment. As the Church is in every age the manifestation of the Christianity of that age, so the history of the Church is the history of what Christianity has accomplished in past time. It includes all the souls that have been saved, and all the graces that have been matured or quickened into life, by the Gospel. It comprehends the multitudes who have been redeemed to God by the blood of the Lamb, "out of every kindred and tongue and people and nation;" — the Apostles and martyrs and confessors of early days; the disciples, in palace and in hovel, of later times; the followers of Jesus who are now scattered through all the countries of the earth. A noble, as well as an innumerable company! It embraces within its wide circuit all the worship which has gone up to Heaven from Christian hearts, and all the virtue which Christianity has introduced among men — purity, disinterestedness, philanthropy, piety — "whatsoever things are true, honest, just, pure, lovely, or of good report," that owe their existence to the religion of Christ. All these, with the faith from which they sprang, and the souls in which they were found, all these belong to the Church of Christ, and they make it worthy to bear the names which have been given it. It is Holy, for it is composed of such as labor to "perfect holiness in the fear of God" and the love of Christ. It is Catholic, for it recognises no distinction between races or conditions, but extends

its arms to enfold all mankind. It is Apostolic, for it obtained its first development under them who were sent forth by "the Author and Finisher of faith" to preach the Gospel, and it rests upon the integrity of their instruction. The Holy, Catholic, Apostolic Church — this is the Church which the Lord "purchased with his own blood" — the Church, which having "sanctified and cleansed with the washing of water by the word," he will finally "present to himself, a glorious Church, not having spot or wrinkle or any such thing, but holy and without blemish."

The *value* of the Church results partly from its significance, but more from the relation which it sustains to the believer as a means of personal improvement. Following the principle which we have seen to be alone correct, that the Church exists for the individual, we arrive at the uses for which it is appointed. It is one of the helps of the spiritual life, one of the means by which the soul works out its own salvation and secures its final glory. Deprive us of the Church, were this possible, — separate us from the Church, as men have often attempted with their fellow-Christians, — and you inflict a serious injury, for you take away needed assistance. The believer needs the support and encouragement which the Church gives him. He is benefitted by its sympathy, he is strengthened through its protection. He feels himself to be one of the "Church of the first-born which are written in heaven," and he presses forward in his heavenly course with a firmer step. Who does not know the courage that comes from companionship? Who cannot accomplish more with others engaged in the same toil, than if left to the prosecution of a solitary labor? The Church, with its ordinances and influences, is a great aid to the Christian in his progress towards perfection. So it is at least on earth, and we doubt not it will be so in heaven. Cleave then to the Church, we say to every one whom our counsel may reach. Honor and cherish it. Do not cast it off, as if you were above or beyond it; and do not speak ungratefully of it, as if it had rendered you no service. It is a great instrument in the Saviour's hand, as well as the evidence of his saving virtue. It cannot be destroyed either by neglect or by hostility. He has declared that "the gates of hell shall not prevail against it." Rejoice then in its honor, and while you realize its benefits, study its prosperity.

E. S. G.

## ART. VII.—WRITINGS OF R. W. EMERSON.\*

ANOTHER volume of Essays from R. W. Emerson is a literary benefaction which we acknowledge with unfeigned gratitude. We congratulate the lovers of sprightly and profound discourse on this fresh extract from the mental life of a most loving and sincere spirit; for such, in spite of his heresies, and sins against custom and tradition, all who know him well must acknowledge him to be. Were it only for the rarity of such spirits and such books, we could hardly desire a more valuable accession to the national literature, or the world's literature, than these pages.

It takes a good deal in these days to justify a book, and but very little to provoke one. Time was when a new book was the arrival of a new spirit, a birth out of the deeps. But, now, writers of books have given place to book-wrights. What was once a mission has become a craft. Modern books are mostly manufactures originating in a paltry speculation, or that mental pruriency and general determination to the surface, which characterize the times. When shall we see applied to literature, the golden maxim of Pythagoras in reference to oral communication, — either to be silent or to say something better than silence? The authors of scientific works, naturalists, voyagers, realists of every description, are always welcome. We accept without questioning — so they prove themselves reliable witnesses — all who bring us tidings of the actual; it matters not, whether from the arctic regions or the antarctic, or the interior of the earth, or the interior of any living thing upon its surface; from the lichen on the wall, or the nearest pebble, or the farthest nebula; — all who present new facts or new classify old ones. These are the actual producers of the intellectual world, they deal in positive values. But he who brings us only his speculations and his fancies, is justly held to a more strict account. It behoves him to consider well his statement; that it be not only plausible, but new, and not only new, but sufficiently weighty to claim a hearing amid the general pressure of such demands.

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\* *Essays: Second Series.* By R. W. EMERSON. Boston: J. Munroe & Co. 1844. 16mo. pp. 313.

With regard to all this class of writers, we make no conscience of being critical, and hypercritical. They must show good cause for their intrusion. They must say something better than silence. A sweeping condition, as we estimate silence, and one which would eliminate nine out of ten of such productions. "There is a kind of men, so loose of soul," that they bestow their tediousness upon us from mere incapacity of reticence. Mr. Emerson is not one of this kind. We are rather disposed to tax him with undue reserve. His works come slowly, as if wrung from him, like the ancient mariner's tale ;

" at an uncertain hour,  
That agony returns."

And then, to be sure, we have something worth listening to, for its novelty ;—the adventures of a curious and lonely wanderer into new regions of speculation ; revelations from "that silent sea" which lies far away from the ordinary route of your literary navigators.

The author himself has furnished a high standard, by which to judge him, in the first series of these Essays published some four years since. On comparing this new volume with that, it seems to us to possess less interest on the whole. It wants the point and the heartiness of the other ; the questionable tendencies of the author's mind are more decidedly marked in it, and the peculiar and nameless charm of his rhetoric is less apparent. We pronounce this judgment with some hesitation and with some reservations. The essay entitled "Experience," in this series, we are inclined to place next to that on "Spiritual Laws," which strikes us as pre-eminently the best in the two ; and the "Lecture at Amory Hall," appended to the new volume, surpasses all the essays, technically so called, in the free and graceful flow of its thought, and the benign humanity of its sentiment.

The essay on Experience, or rather, the essay so headed, possesses a completeness not usual in Mr. Emerson's writings, and which does not properly belong to his turn of mind. He tells us, it is true, "I know better than to claim any completeness for my picture. I am a fragment, and this is a fragment of me." But this disclaimer respects the matter, not the form. The matter is fragmentary, as all

experience must be, but the form is complete, and gives to this chapter an epic character which distinguishes it from all the rest. We particularize it, however, not for its artistical merit, but for the personal interest it possesses as illustrating the individuality of the author. It is the essay, of all others, in which, of right, we may look to trace the moral lineaments of the man. It is his statement of human life; a private valuation of "this pleasing, anxious being," compiled out of all the moods in which he has conversed with it; a summing up of its phases and its forces, its riches and its defects, its illusions and its realities, the negations and affirmations of the soul, as they lie in his consciousness. Minds of a certain complexion please themselves with these digests of the universal experience. They love to take account of life, at a distance from its *mêlée*, and to describe the universe in philosophical observations from their private observatory. The character of different philosophies and different tendencies of mind is represented in these valuations. Horace, in the most celebrated of his odes, gives us the Epicurean estimate, Seneca gives us the Stoic, Fichte the Transcendental. The most remarkable of all is the "Ecclesiastes" of the Jewish Scriptures. This, also, is a statement of life and a chapter of experience,—like the one before us, beginning with doubt and negation, and ending with the highest affirmation. "Vanity of vanities, saith the Preacher, all is vanity. One generation passeth away and another generation cometh. The sun ariseth and the sun goeth down. All things are full of labor." "Where do we find ourselves?" asks the Essayist: "in a series of which we do not know the extremes and believe that it has none. All things swim and glimmer. If any of us knew what we were doing and where we were going when we think we best know!" "Cast thy bread upon the waters and thou shalt find it after many days;" "fear God and keep his commandments,"—is the ancient exhortation, and conclusion of the whole matter. And the modern is not unlike it;—"Patience and patience, we shall win at last. There never yet was a right endeavor, but it succeeded. There is victory yet for all justice; and the true romance which the world exists to realize, is the transformation of genius into practical power."

Mr. Emerson enumerates seven factors which he considers to be the chief constituents of our being. "Illusion, Temperament, Succession, Surface, Surprise, Reality, Subjectiveness, — these are threads on the loom of time, these are the lords of life." We shall not stop to inquire how far this classification represents the author's own moods, and how far the general consciousness. It has a hap-hazard and arbitrary look at first, but the more we study it, the more comprehensive and the more definitive we find his analysis.

What pleases us best in this chapter, is the strong emphasis which it gives to the present momentary life. This is not an article peculiar to the Emersonian philosophy. It is one, perhaps the only one, in which all philosophies unite. The "*carpe diem*" of the Epicurean is, in one sense or another, the conclusion of each. Materialist and Idealist, Stoic and Epicurean, all preach to this effect. "Life is long and rich," says Seneca, "to those who know how to use it." "In this present that God hath made us," says Montaigne, "there is nothing unworthy our care. By how much the possession of life is more short, I must take deeper and fuller hold of it. It is absolute and as it were a divine perfection, for a man to know how to enjoy his being as he ought." But we have met with no statement of this doctrine so adequate to our conception of it, as Mr. Emerson's in this essay.

"To finish the moment, to find the journey's end in every step of the road, to live the greatest number of good hours, is wisdom. Five minutes of to-day are worth as much to me as five minutes in the next millennium. Let us be poised and wise and our own to-day. I settle myself ever firmer in the creed that we should not postpone and defer and wish, but do broad justice where we are."

This is the top and sum of all ethics, of all religion. This is the "everlasting life" of the Christian Scriptures; — to possess and subject the present; to fill, with all the fulness of our being, the passing hour. It is too much the fashion with good people, and is thought to be the genuine language of piety, to flout and degrade the present life, to speak disparagingly of this world, to call it a vale of tears, a state of sin and sorrow, scarce worthy a single thought or care from a rational and immortal being. How

large a portion of the hymns employed in the religious worship, even of our own Connexion, are surcharged with this sentiment! The doctrine of a life to come has been so handled as to throw, not light, but a shadow on the life that now is. We doubt, more harm than good is done by such representations. Harm is done by every thing which tends to beget indifference to the present, and to disgust us with the actual conditions of our being. On this account, the frequent use of that metaphor, so beloved by the preachers of religion, which likens life to a pilgrimage, has seemed to us of doubtful expediency. Beautiful and appropriate as it was in its original, Scriptural application, the inordinate expansion of it in the popular theology has served to throw a sad and false coloring over the being of man, and to cherish a weakly, puling sentimentality, incompatible with a healthy and vigorous life. A heavy day's journey through a tedious, barren land, with a comfortable inn at the end of it;—is the translation of this metaphor, as it lies in the common apprehension. It is time the popular theology should reconsider this view of life. We need to set up the strong claims of the present against an hereafter, which would cheat us out of here and now. This life is no more a pilgrimage than every future state. The conditions of well-being are the same for man in all states. The way to heaven is heaven, and heaven is nothing but a way—a method of the soul. The true doctrine is, as Mr. Emerson states it, “to find the journey's end in every step of the road.”

Of the remaining essays in this volume, the “Lecture at Amory Hall,” and the two chapters—“Character” and “Manners,” are those which have interested us most. They seem to us the most able, and consequently the most characteristic. The subject of the first is, “the New England Reformers;” its aim, a more expansive theory of reform than those which have hitherto been put forth by that class of persons. It is the answer of a sane looker-on—a very sufficient, but a very good-natured one—to the practical ultraisms of the day. The lecturer commences with a strain of graceful raillery, commenting on those memorable Conventions which have met in this city, from time to time, during the last five years, for the discussion of social and religious institutions and modes of life.

"What a fertility of projects for the salvation of the world! One apostle thought all men should go to farming; and another that no man should buy or sell, that the use of money was the cardinal evil; another that the mischief was in our diet, that we eat and drink damnation. These made unleavened bread, and were foes to the death to fermentation. It was in vain urged by the housewife that God made yeast, as well as dough, and loves fermentation just as dearly as he loves vegetation; that fermentation develops the saccharine element in the grain, and makes it more palatable and more digestible. No; they wish the pure wheat, and will die but it shall not ferment. Stop, dear Nature, these incessant advances of thine; let us scotch these ever-rolling wheels!"

He allows great significance to these movements as an indication of the growing trust in "the private, self-supplied powers of the individual," and the "gradual casting off of material aids," which he conceives to be the affirmative principle of the new philosophy. But,

"They are partial, they are not equal to the work they pretend." "They expend all their energy on some accidental evil and lose their sanity and power of benefit." "Society gains nothing, while a man not himself renovated attempts to renovate things around him: he has become tediously good in some particular, but negligent or narrow in the rest." "Do not be so vain of your one objection. Do you think there is only one? Alas! my good friend, there is no part of society or of life better than any other part." "It is handsomer to remain in the establishment better than the establishment, and conduct that in the best manner, than to make a sally against evil by some single improvement without supporting it by a total regeneration." "Why come out? The street is as false as the church, and when I get to my house, or to my manners, or to my speech, I have not got away from the lie."

The charm of this performance, as hinted above, is its humanity,—the faith it discovers, in the preponderance of good over evil in human kind.

"Nothing shall warp me from the belief, that every man is a lover of truth. There is no pure lie, no pure malignity in nature. The entertainment of the proposition of depravity is the last profligacy and profanation. Could it be received into the common belief, suicide would unpeople the planet." "In spite of selfishness and frivolity, the general purpose in the great number of persons is fidelity. The reason why any one refuses his assent to your opinion, or his aid to your benevolent design, is

in you : he refuses to accept you as a bringer of truth. You have not given him the authentic sign."

This is explained, farther on, by the existence of something in man behind his own consciousness, which sometimes speaks another language than his lips.

"We seek to say thus and so, and over our head some spirit sits, which contradicts what we say. We would persuade our fellow to this or that; another self within our eyes dissuades him. That which we keep back this reveals. In vain we compose our faces and our words; it holds uncontrollable communication with the enemy, and he answers civilly to us but believes the spirit."

We find we are multiplying our extracts, but the lecture is a favorite among its fellows, with us, and we give but the tithe of what we have marked in our copy. The conclusion is a lofty appeal, from the littleness of partial reformers, and the vain attempts to realize freedom by set modes of living on the principle — "*magna pars libertatis est bene moratus venter*," to the higher liberty, possible to man.

"Obedience to his genius is the only liberating influence. We wish to escape from subjection, and a sense of inferiority, — and we make self-denying ordinances, we drink water and eat grass, we refuse the laws, we go to jail: it is all in vain. Only by obedience to his genius, only by the freest activity in the way constitutional to him, does an angel seem to arise before a man, and lead him by the hand out of all the wards of the prison. That which befits us, embosomed in beauty and wonder as we are, is cheerfulness and courage, and the endeavor to realize our aspirations. The life of man is the true romance, which, when it is valiantly conducted, will yield the imagination a higher joy than any fiction. Shall not the heart that has received so much, trust the Power by which it lives? May it not quit other leadings and listen to the Soul that has guided it so gently and taught it so much, secure that the future will be worthy of the past?"

The two essays on "Character" and "Manners" are well placed side by side, for they are the complement each of the other. One treats of the essential and self-subsisting, the other of the phenomenal and extrinsic. They relate to each other as the fact to the sign, the latent soul to the atmosphere of society and fashion which it creates around it. On looking over the first of these once more, we are

not sure but it claims even a higher relative position than we at first accorded to it, and should rank with the best in either of the two volumes — so rich is it in accurate observations and sharp intuitions of man and life, as it now strikes us. We dare not linger over it, for want of room to set down what we are tempted to transcribe.

With regard to the others, we confess a shade of disappointment in the degree of satisfaction we have derived from them. Mr. Emerson has taught us to be exacting where his own writings are concerned. We have fallen into a habit of expecting from him the very best, as a thing of course. We hold him to the proof which he has given of his extraordinary powers. The essay entitled "Nominalist and Realist," is full of good things; but they refuse to arrange themselves, to our apprehension, in any intelligible order, or to answer to the rubric into which they have been thrust. Either we are dull readers, or this parcel has been wrongly labelled. It is the most ill-arranged of the whole, and should be, of right, the most systematic and logical, with that title on its front. The question between the Nominalists and the Realists is one of the most comprehensive and curious in the history of philosophy. An essay from Mr. Emerson, which should front it fairly, would be a special favor. The essay on "Politics" has nothing so good as the lines prefixed to it, which are fine. That on "Nature" and that on "The Poet" do not fulfil the promise of their titles, and the just expectation created by such subjects in such hands.

We have been led into more detailed criticism than we intended when we took up this book. We meant to make it the occasion of some remarks on the character and value of Mr. Emerson's writings, based on a somewhat different view of his merits from that which seems to have been entertained in the notices that have met our eye. If in our estimate of him, we are found to contradict opinions formerly expressed in the pages of this journal, let it be understood that we are not careful to preserve on all subjects an identity of judgment. The only identity we mean to maintain, is that of *Christian* examiners; and a Christian spirit of examination.

As Christian examiners, then, we are met at the outset by a difficulty which we may not omit to notice. We

mean, our author's relation to the Christian Church. Our admiration of his genius and our deep conviction of the worth of his labors are brought into collision with our want of sympathy with him in this particular. It is generally understood, and has constituted the chief ground of complaint against him, that Mr. Emerson is not a Christian in the usual and distinctive sense of the term, that is, not a believer in a special and miraculous revelation. It would be easy to blink this fact, seeing it is not made prominent in his writings; but we think it more honest to meet it fairly. We are not disposed to underrate its importance. Though it may not destroy our interest in his writings, we feel that it must qualify essentially their general influence. Mr. Emerson, if we understand his views on this subject, regards Christ as a mere teacher of moral and religious truths,—a reformer, not distinguished from other teachers and reformers except by the greater number of followers that have *chanced* to rank under his name, and the longer continuance and wider spread of his doctrine and influence in the world;—a Jewish Socrates or Plato; a little more perfect, perhaps, in his character, and a little wiser in his precepts, than those Greek sages, and perhaps not; at any rate, sustaining essentially the same relation to the rest of mankind. The Christian Church is a school or sect, founded by Jesus, in the same sense in which any other school is founded by any other philosopher. On this point we are at issue with him, and the difference between us is heaven-wide. We utter the deepest conviction of our soul, when we pronounce this view to be utterly inadequate and radically false. We profess our inability to comprehend how a mind, with any pretensions to philosophic culture, can be satisfied with it; how so acute a thinker as the writer of these Essays can overlook the violence it does to that fundamental principle in philosophy, which requires an adequate cause for every effect, or can fail to perceive that, in its anxiety to avoid a miracle, it substitutes a greater wonder for a less. For what more wonderful, than an effect without a cause? The most philosophical view of Christianity is that which best satisfies the law of cause and effect, in other words, which best explains the facts in the case. What are the facts in the case? Here is this mighty power, the like of which has never, before or since,

been exerted in human affairs ; — a power which has wrought, for nearly two thousand years, with beneficent effect on the human condition, embracing and embraced by the most civilized nations of the earth, and constituting the chief source of their civilization ; — a power which has ministered and still ministers comfort and peace and the means and motives of virtue to millions of human souls ; which countless millions have clung to, and still cling to, as their chief dependence and highest good and everlasting hope ; — a power which has done more than any other to beautify and gladden the earth, which has tamed the wild passions of men, brought rest to the heavy-laden, taken the poor and weak and the sinful by the hand, and filled the world with gentleness and peace. Whence came it, and by what means was it introduced into the world ? Did the philosophers and potentates of the earth, — the collective wisdom and patronage of man, combine to produce it ? They combined for centuries, with all the force that was in them, to oppose and put it down. It wanted patronage, it wanted the intellectual aids which are usually thought requisite for the diffusion of truth, it wanted all those conditions which give success to human efforts. It grew from nothing that human sagacity could point out as a probable cause of such a result ; from nothing but that Divine Providence, which can make "the foolish things of this world to confound the wise, and the weak things of this world to confound the mighty."

We said Mr. Emerson's dissent from the common faith was not made prominent in these Essays. But we come here and there upon a passage, like the following, from which it is impossible not to infer it.

"People forget that it is the eye that makes the horizon, and the rounding mind's eye which makes this or that man a type or representative of humanity with the name of hero or saint. Jesus, "the providential man," is 'a good man on whom many people are agreed, that these optical laws shall take effect. By love on one part and by forbearance to press objections on the other part, it is for the time settled, that we will look at him in the centre of the horizon, and ascribe to him the properties that will attach to any man so seen."

We have no objection to the term "providential man." Strictly interpreted, it involves, perhaps, all that is essential

in the idea of a special revelation. But when we are told that the value attached to the name of Christ is the result of an "agreement," we demand to know how this agreement came about. In what age of the world, in what Congress of nations, was it so settled? The agreement is not a voluntary, but a necessary one, and cannot be accounted for, but on the supposition of an adequate, that is, a Divine cause. Will Mr. Emerson explain to us how it has happened that *this* man, of all others, should have this position in the centre of the horizon? Why have we no churches in the name of Plato, or Seneca, or Plotinus? The case of Plato deserves special consideration. If ever philosopher could have succeeded in establishing a divine authority in the world, it was he. Among them that are born of women, there has been no greater philosopher, seldom a more perfect man. Why have we no church, embracing half the earth, in the name of Plato? It is not for want of systematic efforts, on the part of his disciples, to secure the prevalence of his doctrine. As soon as the Christian sect began to look formidable, the attempt was made by the most cultivated and powerful of the earth, to run Platonism against Christianity and to secure to the Pagan religion, seconded and interpreted by that philosophy, the ascendancy over the new and growing faith. All the genius, all the wit, and no small part of the virtue and piety of that time were devoted to the cause. The Emperor Julian gave to it all his learning as a philosopher, all his patronage as Emperor, and all his influence as a man. A Christian by birth, and still, after his conversion to Paganism, a better Christian in his practice than the Christian Emperors who preceded and who came after him; a man of singular abstinence and sobriety, who lived as frugally and as industriously on the throne of the world as the poorest Christian in his dominions; he devoted himself, with all the weight which such a character and such a position could give, to the work of building up Platonic Paganism at the expense of Christianity. History has shown us with what result. All the power and wisdom of man availed not to reinstate the Olympian gods in their ancient seats, and of that philosophy which the sinking cause had summoned to its aid only so much survived, or

ever came into general circulation, as had been engrafted on the Christian doctrine by the Fathers of Alexandria. The very books which contain it would have been lost forever, had they not been preserved by the Christian Church. Such is the difference between a Church and a School of philosophy; and such the difference between the founder of a sect and the Church's Christ!

But while we condemn this view of the Christian revelation, we are far from denying to Mr. Emerson all participation in the Christian faith. On the contrary, we affirm him to be a true Christian, in that sense in which one of the Fathers, we believe it was Jerome, declared Seneca to be a Christian,—as an asserter, that is, of Christian truth and Christian principles. Among the distinguishing features of Christianity,—we are ready to say *the* distinguishing feature—is its humanity—its deep sympathy with human kind and its strong advocacy of human wants and rights. In this particular, few have a better title to be ranked among the followers of Jesus, than the author of this book. Humanity is the distinguishing feature, also, of his writings. Not the humanity now in vogue, which views mankind in the lump and has respect only to the race; but a genuine regard for individual man. The *solidaire* view of the human race is not the doctrine of these Essays. It is not the Christian view of man. We do not call it anti-Christian, but we find no support for it in the Gospel. The words and actions of Jesus do not look that way. They point in a different direction; they emphasize the individual soul. It is not society in its collective capacity, but man in his personal and private capacity, that Christianity contemplates and addresses. So far, then, as this point is concerned, we affirm that our essayist has drunk more deeply of the Christian spirit, than some who in these days put forth peculiar pretensions to the Christian name.

Mr. Emerson is by no means a denier of the Christian faith. If he errs in rejecting the form of revelation, he is very far from rejecting its substance and its spirit; very far from being a general unbeliever. That name belongs properly to those who reject not only the idea of a revelation, but everything that revelation contains, everything connected with the spiritual world. Mephistophiles de-

scribes this class, when he designates himself as the spirit "that always denies." Mr. Emerson is not one of these spirits. We should rather characterize him as the spirit that always affirms. We lay great stress on this distinction. No prejudice, it seems to us, can fail to perceive the difference between such a writer and that class who deal wholly or mostly in negations, such as Byron, Rosseau, Voltaire. He is not a denier, but an affirmer; a sincere and consistent affirmer of moral and spiritual truth. It is of great consequence what a man believes, but of still greater consequence is it, that we do believe something with real and intense conviction. He who embraces a few great principles, with heart and soul, though he reject much that is worthy to be received, has a better title to be called believer, ay, and Christian too, than one who yields a feeble and politic assent to all that tradition prescribes, without converting the smallest portion of it into spiritual life. In this view, we pronounce the writer of these Essays a believer. One shall not easily find so great faith, no, not in Israel, as some of them manifest. We particularize the chapter on "Spiritual Laws," and that on "Compensation." It is this that constitutes the chief value of his writings, and makes him, although not generally ranked in that category, a more efficient teacher of morals, than most of those who are. Without any system, — for system is, once for all, no feature of his intellect, — but with keen perceptions in his mind, and noble sentiments in his soul, he inculcates the great virtues of truth and justice, with a persuasiveness not paralleled in any modern writer known to us. What preaching can be finer than the following passages from the Essay on Compensation?

"Always pay; for, first or last, you must pay your entire debt. Persons and events may stand for a time between you and justice, but it is only a postponement. You must pay at last your own debt."

"For every benefit which you receive a tax is levied. He is great who confers most benefits. He is base, — and that is the one base thing in the universe, — who receives favors and renders none." "The league between virtue and nature engages all things to assume a hostile front to vice. The beautiful laws and substances of the world persecute and whip the traitor. He finds that things are arranged for truth and benefit, and that there is no den in the wide world to hide a rogue. There is no such

thing as concealment. Commit a crime and the world is made of glass." "Men suffer all their life long, under the foolish superstition that they can be cheated. But it is as impossible for a man to be cheated by any one but himself, as for a thing to be and not to be at the same time. There is a third silent party to all our bargains. The nature and soul of things takes upon itself the guarantee of the fulfilment of every contract, so that honest service cannot come to loss. If you serve an ungrateful master, serve him the more. Put God in your debt. Every stroke shall be repaid."

Or this from the "Spiritual Laws."

"Always as much virtue as there is, so much appears; as much goodness as there is, so much reverence it commands. All the devils respect virtue. The high, the generous, the self-devoted sect will always instruct and command mankind. Never a sincere word was utterly lost. Never a magnanimity fell to the ground. Always the heart of man greets and accepts it unexpectedly. A man passes for that he is worth. What he is, engraves itself on his face, on his form, on his fortunes, in letters of light, which all men may read but himself. Concealment avails nothing; boasting, nothing. There is confession in the glances of our eyes; in smiles; in salutations; and the grasp of hands. His sin bedaubs him, mars all good impression. Men know not why they do not trust him, but they do not trust him. His vice glasses his eye, demeans his cheek, pinches the nose, sets the mark of the beast on the back of the head, and writes, O fool! fool! on the forehead of a king."

We should say that moral philosophy was Mr. Emerson's peculiar province, were it not that the over-weight of the poetical over the practical, in his composition, disposes him to look at things too much in the order of the imagination, not in the order of the understanding; and to show virtue as a beautiful phenomenon, rather than to illustrate its practical application.

Mr. Emerson possesses all the intellectual qualifications of a great poet; — eye, imagination, language, "the vision and the faculty divine." The reason why he has not fulfilled the destination implied in these endowments is a defect of temperament — an excess of purely intellectual life. To constitute a poet, there must be a certain proportion between feeling and intellect, between the sentimental and the scintial. Excess of one makes the enthusiast; excess of the other, the philosopher. The poet occupies a

middle stratum of humanity, combining the two. When the reign of ideas, or the sciential tendency prevails in an age or an individual, the poet becomes a philosopher. Hence poetry declined in Greece with Plato and Aristotle; and hence so many poets of this age have turned from poetry to prose, in their riper years. With a little more activity of feeling, and a little less activity of speculation, Mr. Emerson would have made a first-rate poet. As it is, the little poetry he has published possesses rare merit. In point of vividness, melody, and force of expression, it is unsurpassed; in these days, unrivalled. The following specimens may serve as illustrations of these qualities. They are not the best, perhaps, that might be found; but they are the only ones we have at hand. The first is from "The Problem."

"The hand that rounded Peter's dome,  
And groined the aisles of Christian Rome,  
Wrought in a sad sincerity.  
Himself from God he could not free;  
He builded better than he knew,  
The conscious stone to beauty grew.

Know'st thou what wove yon woodbird's nest  
Of leaves, and feathers from her breast;  
Or how the fish out-built her shell,  
Painting with morn each annual cell;  
Or how the sacred pine tree adds  
To her old leaves new myriads?  
Such and so grew these holy piles,  
Whilst love and terror laid the tiles.  
Earth proudly wears the Parthenon  
As the best gem upon her zone;  
And morning opes with haste her lids  
To gaze upon the Pyramids;  
O'er England's Abbeys bends the sky  
As on its friends with kindred eye;  
For, out of thought's interior sphere  
These wonders rose to upper air,  
And nature gladly gave them place,  
Adopted them into her race,  
And granted them an equal date  
With Andes and with Ararat."

Our next specimen is from "The Sphinx."

"The babe, by its mother  
Lies bathed in joy,  
Glide its hours uncounted,  
The sun is its toy ;  
Shines the peace of all being  
Without cloud in its eyes,  
And the sum of the world  
In soft miniature lies."

"Profounder, profounder  
Man's spirit must dive :  
To his aye-rolling orbit  
No goal will arrive.  
The heavens that now draw him  
With sweetness untold,  
Once found, — for new heavens  
He spurneth the old."

"Eterne alternation  
Now follows, now flies,  
And under pain, pleasure, —  
Under pleasure, pain lies.  
Love works at the centre  
Heart heaving away,  
Forth speed the strong pulses  
To the borders of day."

Mr. Emerson's poetry is a striking exception to the remark of Goethe, that "modern poets put too much water in their ink." He does not dilute his verse with the washy sentimentality which floods the pages of his contemporaries. He chants no lullabies for love-sick, life-sick souls, "sighing like a furnace ;" but carols a lay that is tart and wholesome, and stirs the blood with a keen delight, like a draught of morning air. It was Dugald Stewart, if we mistake not, who explained the pleasure produced by rhyme, to consist in surprise. Coleridge rejects the explanation, and justly ; but we are reminded of it in reading Mr. Emerson's poetry. A perpetual joy of surprise accompanies his strains. One has not the *ennui* of knowing, from long experience, what is to come next. As a poet, he seems not to belong to this age, but to mate with the singers of a former, more free-mouthed and great-hearted race. Not that there is any affectation of antiquity, any disposition to ape an obsolete style. On the contrary, it is his originality that gives him

this character, distinguishing him from all his contemporaries. Nowhere does it appear more conspicuous, than in the structure of his verses. He has an ear for melody, as every true poet, and every finely organized person has. But how different his rhythm from the monotonous, mechanical movement of modern versifiers which reminds one of a hand-organ. It is the free, gushing, careless, live melody of an elder age. It smacks of Milton and of Marvell.

Whether poetry or prose, force of statement is always a distinguishing trait in his writings. It constitutes their highest merit, rhetorically considered. The merit is not mechanical, — a trick of speech that can be copied. Many of the characteristics of his style have been imitated, but not this. It results from a vividness of conception peculiar to himself. To perceive a truth, with him, is to be on fire with it, is to blaze with it: it bursts from him in flashes of intense illumination. With most writers there is a certain distance between the thought and the word. The union is not complete. The thought is wedded, as well as may be, to a given vocabulary, or the vocabulary to the thought; but it is not always a perfect match. But Mr. Emerson's thoughts seem to make their own words. Thought and word hang together, like the lightning and the thunder in a summer cloud. It was said of Walter Scott, that no writer who has produced so much, is so little quoted or has so little that is "quotable." The reverse is true of Mr. Emerson. We know not the writer who offers so much quotable matter, within the same compass. No writer compresses more meaning in fewer words. His sentences are compact and portable, like proverbs and axioms. They often take that form. For example: "God loveth not size." "A fact is the end of spirit." "We can love nothing but nature." "Action is the perfection of thought." "The eye is the best of artists."

We concede, to a certain extent, the *euphuism* charged upon these volumes. The prevailing style of them is, certainly, very far from being a model of good English. It could not be that and, at the same time, be what we have just said of it, and what we consider a greater merit. The excellences which constitute a model in style are negative. To serve this purpose, a style must not be distinguished by

anything idiomatic or striking. The words must be colorless and suggest no associated thought or fancy. They must approach, as nearly as possible, the character of algebraic signs. Every violation of this rule is an approach to euphuism; and Mr. Emerson violates it to such an extent, as almost to make the rule the exception. The question is, does he compensate for these transgressions by high and higher excellences of his own? We could wish indeed, that he had not seen fit to adopt so frequently an unusual collocation of words, and had placed his parts of speech in the order in which nature and Murray designed that they should go; but we can pardon some conceits where there is so much force; and, if we must either have both or lose both, are willing to put up with his mannerism for the sake of his originality. The worst of that mannerism is not its awkwardness in the original, but the facility with which it is copied and the temptation to copy it. What is most peculiar in his writing, is also most excellent and cannot be transferred. His imitators may out-do the contortions of his syntax, but they will never be able to wriggle themselves into the secret of his inspiration.

Perhaps we ought to go deeper than the syntax, while speaking of the vices of his rhetoric, and attack the peculiarities of his logic and his philosophy, to which these vices are, in part, referrible. Much may be said, and has been said of the strange quirks and freaks of thought, the heresies and paradoxes, the love of the "novum, audax, indictum ore alio," with which these Essays abound. We grant it all and offer no justification of that, which, if there is any justice in it, will one day justify itself, and cannot be made to appear just if there is not. But neither are we disposed to hold it up for reprobation, and to add another vote to the full-voiced censure so distinctly pronounced. After all that has been said on this subject, we could offer nothing so superfluous as blame. The gravest charge has already been considered; the rest we leave to the arch-critic Time, whose long-pending and unpurchaseable verdict all books and philosophies must abide. To be frank, the beauties and merits of Mr. Emerson's writings — the much that is true and good in them — so preponderate, in our estimation, over their defects, that it seems to us a littleness and an ingratitude to lean with all the weight of exact criti-

cism upon these latter, and to make light of the rest. We love a bold and original thinker too well, not to extend some indulgence to the vagaries and extravagances which we have come to regard as inseparable from this kind. Such intellects are gracious gifts of the Most High, to be received with due thankfulness by a world not over-rich in that line, and needing all the varied lights which the Fountain and Father of all intelligence may see fit to shed on the unsolved problems of its perplexed life.

‘But this light is of too meteorous and flashy a nature to be trusted with safety.’ Well, then, view it as a meteor and enjoy it as such. Do not regard the author as a teacher at all, nor the book as a doctrine. It does not claim to be that. Regard it as a book of confessions; as a piece of beautiful egotism, than which nothing is more charming when it is sincere and without vanity or littleness. Viewed in this light, too, the book possesses great merit. A more sincere one was never written. A true record of a true soul; the rarest of all literary phenomena! There occur to us, in the whole history of literature, but two or three instances of the kind. Montaigne is one, and Jean Paul, perhaps, is another. Augustine and Rousseau are not in this category. The first was possessed, and viewed all things, himself among the rest, in the light of one master-thought which colored all his revelations. The other was not a true soul. Goethe’s autobiography would belong here, were there not in it, as in all his writings, something incommensurable that defies classification. As a book of confessions then, these volumes offer, to those who can find nothing else in them, the peculiar interest of a marked individuality, which belongs to works of this kind.

It is folly to expect all things from all men. Moderation is good, and caution is good, and a correct syntax is good; we prize them all, and, if it lay with us, no book or discourse should lack these virtues. But the dulness and mediocrity, which often accompany them, are not good; they are sore trials. If it lay with us, they should altogether cease from the earth. Nevertheless, we are willing to bear with them for sweet charity’s sake; knowing that all things are not to be expected of all men. So, when there appears among us a great and original writer, fresh from the Father of lights, with new and rare gifts, — an eye that looks crea-

tion through, a heart that clasps creation round, and a voice of melody that surprises us out of our long sleep, piercing through all the folds of custom and indifference that were wrapped about our spirits, — when such an one comes and spreads for us an entertainment like that which these Essays provide, we will take what he brings and give God thanks, “asking no questions for conscience’ sake;” and not lose the good which we have, in fretting for that which we have not; knowing that all things are not to be expected of all men. Nor is it a mere transient entertainment, which these authors provide. They do great service to the cause of truth; were it only by the stimulus which they give to inquiry, and the opportunity which they furnish, of settling anew, on new and higher grounds, the ancient faith. Whether they fight against the truth or for it, every way the truth is preached; and we “therein do rejoice, yea, and will rejoice.” We rejoice that this spirit has been sent among us to live and work in our midst. We rejoice in being his contemporaries. We rejoice in the indications we perceive, of a growing appreciation of his works abroad. We believe that they are destined to carry far into coming time their lofty cheer and spirit-stirring notes of courage and of hope. We dare to predict for them a duration coetaneous with the language in which they are composed. They are books, the world “will not willingly let die.” We do not think they will ever have an extensive circulation. Popular books they can never be. They will number but few readers at any one period; but every period will renew that number, and so long as there are lovers of fine discourse and generous sentiment in the world, they will find their own.

F. H. H.

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#### ART. VIII. — RELIGION.

What is religion? 'Tis a chain that binds  
Man to his Maker, an electric chain  
That carries fire from heaven where'er it winds,  
And serves alike to kindle and sustain.

'Tis Jacob's ladder, by which angels come  
From God to man with messages of love,  
To cheer his toilsome passage to his home,  
And raise his thoughts and hopes to things above.

It is the fount which gushed when Moses' rod  
Smote Horeb's rock in murmuring Israel's view,  
Faint in the desert; there the tribes of God  
Slake their deep thirst, their failing strength renew.

O may I always feel the heavenly fire,  
With reverence hear the message from on high,  
Drink of the fount with ever new desire,  
And gain the strength which fits to live and die.

E. W.

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#### ART. IX. — DOCTRINAL PREACHING.\*

WE had supposed that every argument bearing on the Trinity, as well as every mode in which it could be treated, had been exhausted. But Mr. Burnap has presented the subject in a new form, and his work contains many, to us, new and valuable suggestions. The object of the Lectures is, to explain the meaning of the principal passages, on which reliance has been placed in the Trinitarian controversy. It is one of their merits that they are precisely what they profess to be. They are not exhortations, nor discussions of moral questions, but expository lectures. The question, to which the author closely adheres, is: — what do the Scriptures teach respecting the nature of God, of Christ, and the Holy Spirit? All the texts of any importance relating to these topics are brought forward under appropriate heads, and their true sense exhibited. It is a thorough Scriptural and critical discussion of the subject. And here we may

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\* 1. *Expository Lectures, on the Principal Passages of the Scriptures, which relate to the Doctrine of the Trinity.* By GEORGE W. BURNAP, Pastor of the First Independent Church of Baltimore. Boston: James Munroe & Co. 1845. 12mo. pp. 348.

2. *Lectures on Christian Doctrine.* By ANDREW P. PEABODY, Pastor of the South Church, Portsmouth, N. H. Second Edition. With an Introductory Lecture on the Scriptures. Boston: James Munroe & Co. 1844. 12mo. pp. 222.

say, that it is a work for which the author is peculiarly well qualified both by his habits of mind and by his attainments. He has, before this, given evidence that he is one of the best theological scholars which the country possesses, and he is at the same time a clear thinker and vigorous writer. Hence his criticisms, while they are evidently the results of elaborate study, are presented in a way which fit them for the general reader. The Lectures have the learning which enriches, without the pedantry which so often deforms, critical works on the Scriptures. We are not prepared to vouch for the correctness of every one of the criticisms which may be found in the book. This is not our purpose in giving an account of it, nor is there any occasion for it. There are some passages of Scripture so obscure that scarcely two theologians shall be found to agree as to their precise meaning, and it is obviously out of the question to expect, that a volume devoted solely to the exposition of contested texts, should contain nothing but what would meet with the assent of the whole Christian world. And for any useful purpose this is not needed. Such books are not read as authoritative creeds demanding our belief, but as aids in our endeavors to ascertain the true meaning of Scripture. It is on this ground that we heartily recommend these Lectures. Any one who wishes to examine thoroughly the doctrine of the Trinity, and to understand the real strength of the Scripture foundation on which its advocates claim that it rests, will do well to read them with care and attention. If he do not always agree with the conclusions to which the author comes, he will rarely fail of having new and valuable trains of thought suggested by his remarks.

It is not possible to give an analysis of a work like this in a review. The subjects of the Lectures will give the best general idea of its contents. Their titles are, 1. Introductory. 2. Trinity and Unity. 3. First Chapter of John. 4. Prophecies of the Old Testament. 5. First Chapter of Hebrews. 6. The Book of Revelation. 7. Incarnation. 8. God in Christ. 9. Two Natures of Christ. 10. The Holy Ghost. 11. The Atonement. 12. What is Saving Faith in Christ. 13. Origin of the Trinity. 14. Baptism and the Church.

We give two or three extracts, for the purpose of

indicating the nature of the work. They show in different lights Mr. Burnap's ability both as an interpreter and a controversialist. After stating at much length and with great force his reasons for rejecting the Trinitarian explanation of the first chapter of John, and for adopting his own, he sums up the conclusion to which he arrives, in the following exposition of the first eighteen verses.

"I take then the whole passage to mean this. The word which God spake by Christ, the revelation which he made of himself, through him, is nothing new, but is a part of a series of revelations running back to the very beginning of all things. The same Almighty Power, and Perfect Wisdom, which were displayed in the miracles and doctrines of Christ, were first manifested in the works of the physical creation: 'By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.' The next manifestation was in the creation of the soul of man, to which he imparted, in a fainter degree than that in which they exist in himself, some of his own attributes: 'The inspiration of the Almighty hath given him understanding.' 'In him, or rather it, was life, and that life was the light of men. But the light shone in darkness, and the darkness comprehended it not.' The revelation which God made of himself in the material world, and in the soul of man, was not understood, and the world fell into idolatry. The next revelation that God made of himself, was to the Jewish nation, by which he took a particular people and made them his own, brought them into an especial relation to himself. After a long interval, he visited his own people by another revelation, but they did not recognize him in it. He sent John the Baptist, to announce the coming of his last and greatest revelation to man; and at length in Christ himself, that Light, which had ever been shining, burst out with greater brilliancy; that Life, which had ever been the source of intellectual energy to men, received a more perfect development; that Word, which had been sounding in the ears of mortals since the beginning of time, from the works of God, from the heavens above and from the earth beneath, received a more full and articulate annunciation." pp. 61, 62.

In the fifth Lecture, Mr. Burnap thus speaks of the Trinitarian exposition of the first chapter of Hebrews.

"It will not be a difficult task, I think, to show the utter inconsistency and unsatisfactoriness of this explanation. The very first verse explodes it all. '*God*, who in times past spake to the fathers *by* the prophets, hath in these last days spoken to us *by* his Son.' God here, of course, means the entire Deity,

without any distinction of persons, the Jehovah of the Old Testament, as it is the same who revealed himself to Moses and the rest of the prophets, and spake by them, and he has spoken to us by his Son. The 'Son,' here spoken of, is not a Person of the Trinity, Father, Son, and Holy Ghost, but the Son of God, the whole Deity, and, of course, is excluded from the Deity by the very terms of the proposition. He sustains the same relations, both to God and to man, as an organ of communication, as the ancient prophets. God spake *through* them, and spake *through* him, nor is there any difference intimated, except that he is called Son. They originated nothing, and he originated nothing. They spoke only what God commanded, and so did he. The Son then *cannot* be a person of the Trinity.

In the second place, the Trinitarian exposition of this passage overthrows itself by the inconsistency and contradiction of its parts. In one verse, the Son is said to have *made* the heavens and the earth; in another, to have been the instrument through whom God made the worlds; and in another part of the same verse, to be *appointed* heir of all things; and then in another, as having no power of his own, to defend himself, or punish his enemies, but to be invited by the Almighty to sit at his right hand while he makes his enemies his footstool. He is eternal, and created the world, and yet he is introduced into the world as God's *first-begotten*, and the angels worship him, not because they owe him any allegiance, but because they are *commanded* to do so by *their* superior and *his*.

After making the Son, God, the Creator of the world, still there is a God over him; he is not the supreme God, but the supreme God has anointed him with the oil of gladness *above his fellows*. The Creator of heaven and earth has fellows, above whom he is exalted by being *anointed*!

I do not hesitate to say, that with the Trinitarian exposition, this passage of the Bible presents a heterogeneous mass of ideas blended in utter confusion. No consistent whole can be made out of them, which shall explain all the parts, and make them agree with themselves and the rest of the sacred Scriptures. Of course, we are driven out of it, and, as we believe that this Epistle has a consistent and rational meaning, we are forced to seek it in some other exposition." pp. 97-99.

Our last extract presents an interpretation of Hebrews, ix. 14. Though probably new to many of our readers, they will see how well it is sustained by Mr. Burnap's remarks.

"There is an expression in the Epistle to the Hebrews, which is thought to prove, not only the Deity, but the eternity of the Holy Spirit. 'How much more shall the blood of Christ, who,

through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God.' There is scarcely a text of the Bible, which has been more misapprehended than this. 'Eternal Spirit' has here no reference to the Holy Spirit, but to Christ's immortal spirit. This is made evident in the following way. The writer is contrasting Jesus with the Jewish high priest, and Christianity with Judaism. The high priest went once a year into the temple at Jerusalem, into the holy of holies, into the very presence of God. Christ went once for all into God's true temple in the heavens. The Jewish high priest was mortal; in a few years he died, and was succeeded by another. Christ went into the temple in the heavens, after his resurrection, in a state of immortality, 'by his immortal spirit, offered himself without spot to God;' not 'through the eternal Spirit.' This is made evident by several parallel expressions: 'But this man, because he continueth forever, hath an unchangeable priesthood.' 'After the similitude of Melchisedec, there ariseth another priest, who is made not after the law of a carnal commandment, but after the power of an endless life.' 'Wherefore he is able to save to the uttermost, them that come unto God through him, seeing that he ever liveth to make intercession for them.' What in one case is meant by his 'immortal spirit,' is expressed in the other cases by 'continueth forever,' 'endless life,' 'ever liveth.' This expression then, which may to some appear, at first sight, strong evidence for the personality and eternity of the Holy Spirit, has really nothing to do with the subject." pp. 249-251.

The speedy demand for a second edition of Mr. Peabody's Lectures, shows the favor with which they have been received by the public. And that favor is deserved. It is a volume which we would recommend to all who wish for information on those doctrinal points, which have been held in controversy between Unitarian and Orthodox Christians. Clear, forcible, direct, earnest, pervaded by an ever-present sense of religious responsibility; in simplicity of style, and in the tone of sentiment—little as the views set forth resemble his—these Lectures have again and again recalled to our minds the writings of Doddridge. We have already expressed our sense of their value, on the appearance of the first edition, and forbear making, at this time, any further remarks upon them. This edition is improved by an excellent introductory lecture on "The Scriptures."

Both of the volumes of which we have spoken are controversial in their character. Most of the longer treatises

in which Unitarians have set forth their reasons for not receiving the peculiar doctrines of Orthodoxy, were written years ago. Since then, a new generation has come up, and works like these are needed, to meet the exigencies of the day. They occupy an important place, and do much to remove error and to clear up doubt.

It has been a common argument for the reception of the Calvinistic and Trinitarian doctrines, that it is safe to believe them, and dangerous to reject them. And for those who can really believe them, who find in them nothing to bewilder and confuse their conceptions of duty or God, nothing to obstruct the growth of a Christian life, or to intercept the force of Christian motive, belief in them is doubtless harmless. But for those whose belief goes no deeper than the lips, a confession of fear and a denial of the understanding, and for all who substitute them in the place of the really fundamental doctrines of Scripture, it is anything but safe to believe them. It would not be safe for any one to reduce them to practice. No parent could venture to bring up his children on the idea, that they were totally depraved and incapable of doing any good thing. No man would dare to imitate that sort of justice which Calvinism ascribes to God. The universal horror of mankind would reject a sovereign, or a court of justice, which should habitually act on the principles set forth in the Calvinistic doctrine of atonement.

Besides this, the common arguments of Infidelity derive their principal force from the assumption, that these doctrines form a part of the Christian revelation. Large numbers of infidels are such only because they have rejected these doctrines, supposing them to be the fundamental doctrines of Christianity. And what is worse, they drive multitudes into a state of semi-skepticism. They cannot believe, they do not reject Christianity. Their lives are made wretched by ceaseless, ever recurring doubts, the power of Christian motives is paralyzed, and they never know the comfort of Christian hopes.

Therefore it is, that so long as the creeds and forms of the dark ages usurp the place which belongs to the teachings of Christ, there will be need of works whose especial object it is to disencumber Christian truth of these additions of human error.

There has been of late among Unitarians an increased

interest — of which the publication of these Lectures may be considered one of the indications — in doctrinal preaching. We shall devote the remainder of this article to a consideration of what doctrinal preaching ought to be, and of its importance in a practical point of view.

Popular usage has associated the word doctrine, to a great extent, with the distinctive tenets of the Orthodox sects. And among Unitarians, those discourses have been called doctrinal, whose purpose has been to controvert the Trinity, the five points of Calvin, or some peculiar article of faith taught in the prevailing creeds. But this, at any rate in the best sense of the words, is not doctrinal preaching. To attack opinions which we believe Christ never taught, is not preaching the doctrines of Christ. That is doctrinal preaching, not where error is assailed, but where Christian truth is set forth.

This Unitarians have felt, and it has been followed to some extent by a corresponding change in their preaching. It is impossible that their attention should not be drawn more or less to the mischief resulting from erroneous religious views. But of late, their minds have been fixed more on the practical importance of the positive articles of their faith. The same causes have in general made their preaching less controversial and more doctrinal.

This kind of preaching is greatly needed. We need to have the great doctrines of our faith proclaimed and enforced, not in the way of controversy, but as positive and infinitely important verities; and enforced, too, not as mere abstract truths, but in their practical relations and bearings. There may have been some ground for the charge — notwithstanding its great injustice in most respects — that our preaching is the preaching of mere morality. Not that we do not believe in doctrines of infinite moment, and teach them from the pulpit, but we have too often preached morality separate from doctrine, and sometimes almost to its exclusion. For example, not long since the superintendent of a Sunday school wished to find some printed discourse, which he might read to the teachers, on the Paternal Character of God. And yet, though he looked through quite a number of volumes, he was not able, with a single exception, to find a discourse on that subject. There was an infinite abundance of sermons on the Divine Nature, on the Unity of God and the Trinity, on the Divine Sovereignty,

on the Omniscience and Omnipresence of God ; but on this great doctrine respecting the Divine Character, which lies at the foundation of Christianity, and which, by determining the nature of the Divine government, determines down to the minutest point the nature of all Christian precept and promise, of all religious duty and hope, — on this first and all-important Christian doctrine you can hardly find, in the whole circle of published sermons, a single discourse.

Perhaps it may be said, that though not often discoursed upon separately, the great doctrines are always implied. It may be true. But they should be more than implied. What can be the ultimate value of preaching which attends solely to the fruit on the branches, and gives no heed to the roots? These great doctrines should not be left to be merely inferred from some accidental illustration, or passed over with a commendatory sentence ; they should stand in the front of the discourse, and from these should the morality of daily life be deduced and by them enforced.

What we need is a positive preaching of our great doctrines, — not apologetically — not by way of attacking others — but affirmatively, and as what we believe them to be, the fundamental principles of our religion. The doctrine of Regeneration, for example ; — it is not sufficient to attack some supposed error, but its necessity, its absolute necessity to every sinner, is what should be urged without ceasing on the minds of men. The doctrine of the Holy Spirit, which manifests itself in Providence, which speaks through the word of God, the comforter and helper and guide, ever present in Divine influence and spiritual aid, — this is to be preached, and not forgotten in attacks on the Trinity. The doctrine of Retribution ; — let the Christian minister not think it enough to do away every error which others hold, but let him preach what he believes, — that there is a retribution, certain and fearful, that we do live under a righteous moral government, and that the way of sin is forever the way of ruin. Let him preach that which Christ so strenuously and constantly insisted on, the necessity of repentance and the certainty of the Divine forgiveness on repentance. And whatever the doctrines of the Gospel may be, let him preach them and give them a place proportioned to their magnitude and importance in our religion. As far as may be, giving little heed to the errors

of others, let him preach his own religious faith — not essays on morals — but his religious faith, as the foundation of all morality.

If, as a religious teacher, one is to reach the consciences of men, or to move their feelings, it must be mainly done through the prominence and force with which he can present these great affirmative doctrines.

Nay, even if the sole purpose were to convert men from what we think to be doctrinal error, we believe this to be the true course. We are not likely to make many converts to our views, except among those who, whatever their lives may be, feel the importance of religious truth and a religious character. It is not sufficient for such men that you show that the doctrine of Election or Total Depravity is not true. They feel the want of a positive faith, and if they are led to a change of views, it will be because a positive faith, which better accords with Scripture and better meets the religious wants of their souls, is presented to them. They want truth to believe, and not merely error to reject. And the preaching that furnishes that, though errors are never referred to, will more than all controversy remove these errors.

And not only are they to be preached affirmatively ; but to be rested upon as first and fixed principles. They are the foundation, Jesus himself being the chief corner-stone. Do not apologize for them, as if ashamed of the Gospel of Christ. Do not think it necessary always to defend them from the light of nature. Let them rest on the words of Christ ; and let it be the preacher's business to unfold and enforce and apply them to human duty and human trials.

Have confidence in their power. Have faith in Jesus Christ. If the preacher believe that Jesus spake with a Divine authority, let him speak as if he so believed. If the doctrines of Jesus are of God, do not think they need elaborate defences. Their truth, like the sun, is revealed by the light which they carry with them. If they are from God, they need only to be fully stated, to commend themselves. They will have such an adaptation to the real wants of the soul, will so describe its dangers, so awaken its reasonable hopes and fears, and so solve its great problems, that they will never be listened to by heedless ears. Let the preacher trust in them — trust in their efficacy — be-

lieve that they are the power of God unto salvation, and that in them is a living force to move the world.

If the religious instruction of the pulpit leave out of view the great doctrines on which Christian morality depends — if it be half philosophy and half Scripture — if we think that no express revelation of Christ can stand firmly until we have fortified it by vague arguments of our own drawn from the light of nature, it will be as it is with “one that beateth the air.” Other things being equal, that preaching will be most effectual where there is most reliance on Jesus Christ, and where the superstructure is built on the solid foundation of his great doctrines.

The importance of inculcating the doctrines of Christianity will be obvious, if we consider what they are. We have but to look at them for a moment, to see that they concern the highest interests of man and take hold of his deepest feelings. The doctrine of a God, the moral Governor and righteous Judge, the present Providence and universal Father, — this doctrine establishes duty on a foundation stable as the throne of the Almighty, and at the same time touches her sternest requirements with hues of love. The doctrine of Immortality, — it explains why man is so endowed, and subject to such varied discipline. It solves the awful mystery of death and repeats at every grave the promise of the resurrection. The doctrine of Repentance and of Forgiveness on repentance, — so long as the world was ignorant of this truth, every remorse-stricken man sat in despair. This doctrine has broken down the Heathen altar, for it has taught that what God would have is righteousness, and not sacrifice. We need not refer to any other doctrines, to show that they touch on every point of human experience, and give an infinite meaning and value to what else were finite and all but worthless. It is not that the doctrines are unimportant, but that we do not appreciate their importance.

All this becomes more evident when we consider the vital connection between the doctrines of Christianity and the morality of Christianity. And this point deserves especial attention, because of the tendency so often manifested to separate them, and even to put them in opposition, one to the other. The morality of Christianity, how often is it said, is admirable, divine; but its doctrines we do not understand. Let preaching concern itself with the duties

of life ; but dismiss doctrines from the pulpit to the schools and the dark ages.

But it is a wretched and dangerous mistake. You cannot rend apart Christian doctrines and Christian morals. As well might you separate the light from the sun, and expect the former to illuminate the heavens after the latter was annihilated. The preacher who should attempt to enforce the morality of religion without its doctrines, would find that he had cast aside all that gave life and force and authority to that morality. Whatever it might be at first, he would make it a dead morality, without hold on heart or conscience.

This is true, in the first place, because the precepts of Christianity are but the application of the general principles contained in the doctrines to particular cases. The duties grow out of the doctrines, as the shoot and the full and ripened ear out of the root. Duties are but the human and practical side of the doctrines. Thus the duty of doing to others as one would be done by, grows out of and is the practical application of the great doctrine of the brotherhood of men. From the doctrine, the duty derives its whole support. So true is this, that nearly all the benevolence which the world has seen, beyond that of instinct and impulse, has owed its existence to the reception in some degree or other, in some form or other, of this doctrine. In the ancient world men were by nature as kind-hearted as now. But stranger and enemy were equivalent words. In the great cities of the Roman and Grecian world were altars and temples raised to Victory and Fame, to every selfish passion and every form of self-indulgence. But no hospitals, no retreats for the insane, the poor, the wretched, reared their walls amid the melancholy wastes of sorrow and misery which those cities enclosed. Men travelled to *gain* wealth or learning, but no one dreamed of a mission of any kind whose purpose was to *communicate* good. The different nations and races of men had as little sympathy for each other, as if they had been different orders of beings. It is the doctrine that all are children of one God, and thus brethren of one great family, that has bound the world together. Where it is really received, oppression and wrong must disappear before it. To whatever people Christianity has brought this doctrine, there has been seen among them an immediate change and elevation

in the character of their benevolence. And any more just estimate of the duties of man to man has been preceded and caused by a fuller appreciation of this doctrine. Thus slavery has existed from the earliest times, and from time to time, in one part of the world or another, the rigors of bondage have been relaxed. But always fear has extorted this increased freedom, or the hope of greater profit has bribed the masters to grant it. It is not till almost our own day, that slavery has been seriously protested against as a wrong. We need not go to the Heathen world; go back but a few centuries among Christian nations, and the idea that the serf or the slave should be liberated because it was a violation of duty before God and man to hold him in bondage, would have been met with scoffs and jeers, or utter indifference. Now, so wonderful is the change, it is the idea of the moral wrong involved in the institution, which is shaking and subverting its foundations over the world. And yet the whole force of the moral argument and appeal against slavery as a violation of the duty which man owes to man, is derived from the increased and growing appreciation of the doctrine of human brotherhood — that all are children of one God. It is this doctrine that makes clear and enforces the duty. Annihilate belief in this doctrine, and the duty expressed in the words, do to others as you would be done by, would be empty of meaning. The religious doctrine is the root of the moral duty, and you cannot cut away the first, without destroying the second. As well might you expect the aged elm that overhangs the streets, and which with every spring bends over the dusty way its cool arch of leaves, to flourish, if the roots below are cut away, as that society should rest under the shade of a living morality, after respect for the doctrines of religion is gone.

Nay; if a preacher were compelled to confine himself to one class, the development of doctrines, or a mere didactic enforcement of the moral duties of religion separate from its doctrines, it can hardly be doubted that he should choose the former. The doctrines include its duties, and if they be really understood and felt and yielded to, the duties will follow, just as the rains among the hills cannot flood the fountains without making the streams in the valleys below swell within their banks. Why is it that there is need of such repetition of the claims of a thousand minor duties? Because we do not properly estimate the foundations on

which they rest. Were the great doctrine of religion, that God is a righteous moral Governor, who loves goodness and abhors evil, under whose reign sin is always evil and the only evil, really received — were our minds thoroughly penetrated with it — did we feel the overawing solemnity of the truth, we should hardly need further instruction. Who would go greatly astray whose soul was adequately filled with this truth? One great doctrine becomes the suggester and enforcer of a thousand duties. One great principle contains in itself a thousand rules, and, well understood, is better than all the rules. In fact, we need the formal rules, chiefly, because the principle is absent. In a city, in the darkness of night, a myriad of lamps are lit. They stand at every corner, and their feeble glare shines and helps on the passenger from square to square. Yet all together but imperfectly light up the dark length of streets. And when the dawn breaks and the sun rises, these myriad lamps grow dim and worthless. In the fuller light of day, they not only are not needed, but, thin and pale, they disappear. Such is the relation between particular rules and great principles. There are a thousand wise maxims and proverbs, useful in their place and not to be neglected, but we need them, chiefly, because we do not appreciate the great truths in which they originate. Let these great doctrines be estimated aright and let the mind and heart be penetrated with them, and the mechanical guidance of maxims shall not be needed, for the living direction of principles will take their place.

Again; you cannot separate doctrines from morality, for the motives and sanctions of Christian duties are to be found in the Christian doctrines. Strike away the doctrines of religion, and you annihilate nearly every motive for any virtue that involves any real sacrifice of worldly interest or personal gratification. During the reign of terror, the French Convention passed a decree that terror and virtue should be the order of the day. It was easy enough by a simple decree to let loose a wild and grisly terror over the fair realm of France; but virtue — to a people who have really and generally given up their belief in God, in immortality, in accountability, the word has no meaning. Among such a people, if the existence of conscience be acknowledged at all, it will be regarded as a disease of mind. Without any belief in God, retribution, immortality, why

should one make sacrifices to the call of duty? Sacrifices, when all is so soon over—to labor and suffer for the good of others, to peril happiness and life, when in a few years or days existence will be ended—what an absurdity! The natural and reasonable language of such men is, if their appetites are strong,—let us eat and drink and enjoy, for to-morrow we die; or if their passions are strong,—let us gain fame, wealth, power, and enjoy, for to-morrow we die. Nay; it is faith in immortality and in the righteous government of God, that gives a meaning to all the nobler qualities of the soul. If these doctrines are not true, what is the worth of disinterestedness, justice, truth, further than they are requisite as a passport to the pleasures and profits of life? All beyond is idle and profitless. But if man is immortal, and these virtues eternal and the source of all blessedness and hope, then they acquire an infinite value, and no men have been so wise as they who have sacrificed ease, comfort and life itself, rather than lose one jot or tittle of truth, kindness, or integrity; no man wiser than he, whose heroic and constant soul enabled him under the executioner's axe to say, 'it is not necessary for me to live, but it is necessary for me to speak the truth.' If these doctrines are not true, nothing is more flat, fallen and worthless than all the ends and aims that good men propose to themselves. It is the doctrine of immortality that spreads the arch of heaven over the earth. It is this, and the doctrine of the righteous government of God, that lift up the virtues till their worth appears infinite—till the humblest grace of soul appears of more value than the glare and gold of empires—till over the wastes of earthly life the moral virtues rise up like mountain pinnacles, on which the sun's rays rest when all is the darkness of evening in the valleys below. Thus these doctrines enforce morality, by giving to it a higher value.

And when men cannot be induced to seek it because of its intrinsic worth, still they enforce it. The doctrine of Retribution; let it be declared in any authentic voice from heaven, that there is no retribution—vice has nothing to fear, virtue nothing to hope beyond the grave,—and where would be the morals of mankind? It is this doctrine which, like the vast but unheeded power of gravitation in the natural world, keeps down the swelling passions, the unregulated appetites of men, checks the excesses of power, and puts a curb on selfishness. It is a mighty sea-wall, built

out in front of the harbor of life. If so many are wrecked now within these sheltered and protected waters, what would be the fate of man if all lay open and exposed to the breaking sea of temptation? Wo unto the world, when the only motives to truth and justice, and the only restraints on human appetite and selfishness, are to be found in calculations of worldly interest. The final hour is striking. As in Jerusalem, in her last days of despair, the voice of the departing angels must soon be heard proclaiming, Wo ! wo ! for the hour is come.

Very much, certainly, is said in the New Testament, respecting the moral duties of life, and the final purpose of all its doctrines is to establish righteousness on the earth. Even in the Epistles of Paul, large portions of them are occupied with enforcing the common duties of morality. But he did not speak of them alone. He had first preached Jesus and the resurrection. "For the trumpet shall sound, and the dead shall be raised." "*Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, inasmuch as ye know that your labor shall not be in vain in the Lord.*" He did not leave the duty to stand alone. It was the doctrine, that gave authority to the duty. Morality spake with authority, because it came forward under the awful sanction of a resurrection and a righteous judgment. Nothing would be so powerless as any preaching which should attempt to separate morality from those doctrines of religion, in which they find their root and support. There must, of course, be many exceptions, but the prevalent, average morality in common life will rise no higher than the prevalent, average religious faith. Though they seem to be separate, one is the result of the other. Thus the child goes down to the wharf, and sees the tide rise inch by inch, creeping up the side of the ancient piers. The stranded boat at length floats, and the ship that swayed over in its bed is lifted up by the in-coming waves. The child sees nothing wonderful in this, and does not dream that the rising waters reach beyond the bay on which he lives. But the better instructed man knows, in order that the tide may come into this retired inlet, and float the boat which lay on the sands, that the whole abyss of ocean must be stirred, that a mighty tide over the whole length of the

earth, following invisible skyey influences, must move in majestic and resistless march, circling the globe. That the waters may rise a few inches higher against this sunken pier, in this narrow inlet, the unfathomed and boundless sea must be moved and swell to a corresponding height. So it is with the duties of morality. In order that the humblest of them, in the humblest home of Christendom, may rise above what is required by worldly interest and selfish gratification, all the powers of the spiritual world must be moved, and pour in a swelling tide of motive on which the soul may be upborne, and on which it may be sustained. If morality be better than a low worldliness, it is owing to the influx and nearer approach to the souls of men, of those great truths which rule over the realm of soul, and connect the conscience on earth with a God in heaven.

To leave this topic for another;—the importance of Christian doctrines is seen in their relation to devotional feeling. Devotion, a true and right devotion, depends very much on their hearty reception and appreciation.

What is devotion? A devout mind is one which dwells much among the solemn realities which those doctrines reveal; to which God and immortality, and all heavenly graces and excellencies are realities to be adored, and sought; which dwells not, like the eye of the astronomer, among the stars alone, but among those realities which shall endure when suns and stars fade away forever. A devout mind is one which is filled and fed and sanctified and moved, in all its springs of love and hope, by these great truths of heaven. The temple of devotion is reared from these truths, and its august dome resounds with words of immortality, heaven and God.

Strike its doctrines out of the New Testament, and Christian devotion is gone; its object and inspiration, its quickening breath and kindling soul, gone. It is because men believe that there is a God, and a heaven, and an immortal life, and regions of purity and peace, that they rear temples and bow in worship. It is under this sky of faith alone that devotion springs and grows.

On the other hand, —acting both as cause and effect, — it requires a devout and reverential state of mind to understand and appreciate these truths. The truth to be understood, and the mind to understand, must in some degree correspond to each other. Thus while the study of poetry

purifies and enlarges the imagination, poetry is dead and unintelligible to him whose imagination is not in an active state. To understand questions of duty, it is not enough for the intellect to examine them, but the moral faculties must be alive and active. So in order to understand these great doctrines of religion and of God, they must be studied with a devout and reverential mind. To discover and appreciate them, much more is necessary than a mere cold intellectual criticism and examination. As well might you attempt to discover the life in the green foliage of the summer trees by means of frost. Still less are these doctrines to be studied in a controversial spirit. Error may be done away, but it may be doubted whether truth is often much advanced, by controversy. Those who have done most to promote Christian truth, have in general done it in quiet and in silence. In retired studies, in devout meditations, when the soul was full of the divine presence, as to the patriarch in the midnight plain of Haran, as to the prophet in his solitary cave, the vision and the voice have come to them. After they have once entered fully into the storm and strife of controversy, they have made little advance in truth, and far more often have turned and warped the truth they had before gained into error. Controversy seems to paralyze the faculties which are necessary really to understand spiritual truth. The clang and jar of earthly passions confuse and bewilder the harmonies that come from heaven. Not long ago on leaving a place in the evening, where contested views of religion had been brought forward, our road led us along a hill-side, below which, in the valley, a river spreading itself out and gleaming darkly like a mirror, wound still and slow. As we looked down upon it, the stars were seen reflected from its surface — the vast concave of heaven imaged below, like that which was arched above. But presently the slightest breath of wind, so slight that it could scarcely be felt as it rustled past, ruffled the stream, and the sky beneath was at once gone, and the reflection was no longer as if the stars were shining up out of an infinite deep, but as if they were merely glittering spangles scattered in confusion over the stream. A little breath of wind, — and the beauty and glory and grandeur were alike gone. But on looking upward, there was quite another scene. Over the western

hills shone with lustrous beams, the planet "that rules the evening hour." Turning a little, and the northern star might be seen, holding its place, steadfast as the pole. Though winds might blow and tempest beat all around us on the earth, whoever looked should see them fixed. Nay, at that moment, on the tossing seas, from a thousand unsteady decks, mariners were looking up at these undying lights, and by their unfailing flames guiding themselves across the deep. But they were steadfast and immovable, not to those who looked *down* to their shifting reflection in the waves below, but to those who looked *up* to them in the skies above. He that would see them as they are, and be guided by them, must look up. It seemed to us that it was a commentary on the way in which we should look at the great doctrines of religion. Look down and see them as they are reflected in the great sea of human controversy, and as that reflection is broken and disturbed by gusts of human passion, and nothing can be more bewildering and deluding. But look up, and there they shine, with unchanging beams, the very lights of heaven, forever. It is the devout mind, humbly and reverently looking upward, opening the soul, not to the reflected, but to the direct beams of truth, that sees them in their true position, and feels their power. The devout and trusting mind that most reverently looks to God, and most seriously seeks His will, is the one that is best prepared to understand the truths of God.

Think not lightly then of the doctrines of Christianity. They are the foundation, as of rock, which should lie under all morality. They enforce and dignify the humblest moral duties with divine motives, and guide their performance with divine light. They show the beneficent uses of sorrow, and make it appear that suffering for conscience' sake is not a wild enthusiasm, but a divine wisdom. They touch and hallow humble scenes, by connecting them with God. They give another world to reason and to faith, and heavenly visions to the hopes of man. They come with help to the tempted, the penitent, and forsaken. And when in desolation and mourning we lay the bodies of those we love, in their last resting-place, we do not, like those of old, light a lamp in the tomb, to shine with dim, perpetual rays on the relics of death, and the symbols of despair; for over the tomb, and in the heavens, shines the light of faith, by which we read of a resurrection. E. P.

## NOTICES OF RECENT PUBLICATIONS.

*Theory of Morals: An Inquiry concerning the Law of Moral Distinctions, and the Variations and Contradictions of Ethical Codes.* By RICHARD HILDRETH. Boston: Little & Brown. 1844. 12mo. pp. 272.

This work is the fruit of considerable reading and reflection, and bears the marks on almost every page of a becoming aversion to disguise or subterfuge. Here our commendation must stop. As its author does not hesitate to stigmatize the theories of morals in the highest repute as worthless or worse than worthless, and comes before the public, moreover, in the attitude of a denier, if not of a reviler, of those things which ninety-nine in a hundred of this public account most sacred, he must not wonder or complain if he does not receive a very hearty, or a very gracious welcome. For ourselves, after having bestowed as much attention on this treatise as we think it deserves or requires, we must say, that, in our judgment, its author greatly overrates the clearness of his views, and no less so, his ability to carry them out. The order of topics is not such as to make his course clear, and when he comes to details he often so mixes up what others have held, and what is still permitted by the world, with his own teachings, as to leave us in some doubt what he means to lay down as right.

His system agrees substantially with that of those who resolve all virtue into benevolence, or into doing good to others from a benevolent principle; and if he had contented himself with maintaining, that this system ought to be established and applied, without entanglement with theology, the friends of religion would have had no just ground of offence. But, instead of this, he takes every opportunity to ascribe the errors and inconsistencies of moralists to the prevalence of religious ideas, and thus to become the assailant, either directly or by implication, not merely of the abuses and corruptions of religion, not merely of what is incidental to religion, the clergy and the church, and indeed not merely of the Scriptures, and of Christianity considered as one form of religion, but also of what constitutes the foundation of religion under every form, we mean, belief in the existence of "a personal God." This belief in a personal God, and the ethical theories built upon it, he denominates *mystical*; a word which we thought at first might be a misprint for *mythical*, the latter term expressing much better, as it seems to us, what is here meant. Usage determines, for the most part, the significa-

tion of words; but certainly it is not according to usage to apply the term *mystical* to views, which, whether true or false, admit so readily of sensible representation. Mystical, however, is the word, and among the "mystics who regard the universe as the handiwork of a personal deity, which deity they frame for themselves after their own image," (p. 31) he includes Spinoza, (p. 112.)

The second part contains the author's "Solution of Moral Problems," and his way of solving some of them will not be, we think, generally satisfactory. Thus, he would have suicide regarded "as indifferent, as wrong, as meritorious, as a duty," (p. 145) according to the different causes or motives from which it springs. Again, duelling and Lynch law are permissible, if we understand him, being regarded "as supplementary to the laws, as the avengers of crimes which the laws cannot, or do not, reach." (p. 149.) The whole chapter, "Of the unequal burden of duty imposed on women, and herein of chastity," if we take the author's drift, is still more offensive. He comes forward as the champion of the much abused female sex; but they will hardly thank him for the explanation he gives of one of their virtues. He tells us that the reason why "women are everywhere much more prompt and zealous than man, in administering to the necessities of poverty and sickness" is, that they "naturally have the desire of superiority as strongly as men; but they have much fewer opportunities of gratifying it, and must make the most of such as they have." (p. 225.)

On the whole, we are not converts to this writer's plan of substituting what he calls "forensic" systems of morals, for the morals taught in the New Testament. w.

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*The History of the Puritans, or Protestant Non-conformists; from the Reformation in 1517, to the Revolution in 1688; comprising an account of their Principles; their attempts for a further Reformation in the Church; their Sufferings; and the Lives and Characters of their most considerable Divines.* By DANIEL NEAL, M. A. Reprinted from the Text of Dr. Toulmin's Edition: with his Life of the Author and account of his Writings. Revised, corrected, and enlarged, with additional Notes by JOHN O. CHOULES, M. A. With nine Portraits on Steel. In two volumes. New York: Harper & Brothers. 1844. 8vo. pp. 534, 564. *BY ALVIN LAMSON*

The title of this republication, of which we have given an exact copy from the first volume, with the punctuation unaltered, — the title of the second volume being the same, with the exception of having a comma placed after the word "Notes," — is somewhat deceptive. The fact is, that the whole title down

to the word "enlarged" inclusively, is a copy of the title-page of the recent English reprint of Toulmin's edition of Neal, except only that the words, "new edition in three volumes," are omitted. The volumes thus turn out to be a reprint of an already "reprinted" — "revised, corrected, and enlarged" (English) edition from the text of Dr. Toulmin. We do not say that the title was designed to mislead; it may have been the effect of mere awkwardness.

But let us proceed to the "additional Notes." Mr. Choules does not tell us (at least we can find nothing on the subject,) by what marks he designates his additions. We suppose, however, that he intends that the notes with the signature of "C" shall be considered as his. Yet on comparing the American edition with the English reprint of Toulmin's edition, in 1837, we find ourselves somewhat perplexed in regard to a portion of these notes, for some of the notes found without signature in the English edition, have received additions in the American reprint, and the whole bears the signature of "C," there being no break between the parts, and nothing to indicate that the whole note does not belong to Mr. Choules. Still further, in one instance at least, which has fallen under our eye, (P. iv. c. 3. p. 655, of vol. ii. of the English edition, and p. 160, vol. ii. of the American,) Mr. Choules has suppressed the signature of the English note, "W. J." and substituted his own initial. The signature "Ed." in the English edition, we suppose designates Toulmin. This Mr. Choules usually retains, though occasionally, we observe, he adds after it, in a parenthesis, "Toulmin," in cases, it would seem, in which he would not have it understood that the sentiment of the note, or some remarks contained in it were his own. Was he willing in other cases that the notes with the mark of "Ed." should be considered as belonging to the American editor?

One further charge, of a somewhat graver character, may be brought against the reprint. It relates to a process of mutilation, which was begun and carried on through several of the earlier chapters of the work, and then was suddenly in a great measure discontinued, as if the editor's conscience had at length waked up, or his hand had been arrested by a detection of the fraud. If we were at liberty to suppose the latter, all mystery attending the subject would disappear. Detection is very apt to check a process of fraud. The suppressed parts belonged to Toulmin's notes. At the conclusion of the table of contents to the second volume, the editor gives four of these passages under the head of "errata." *Errata* indeed! He acquits the publishers of all blame in the matter. He says that the "mistake is wholly his own," and that the "omission" was "occasioned" by his "absence from the city, when the first number was pass-

ing through the press." The peculiarity of the suppressed passages in the notes, three of them at least, is, that they favor Unitarianism, and the other objects to one of the alleged proofs (not drawn from editorial labors) of the "corruption of human nature." Now these mutilations as the work was going through the press could not, of course, have been the effect of accident, nor, we should suppose, of any innate repugnance of the metallic types to be arranged in sentences containing supposed heretical sentiments. The editor, indeed, as we have seen, takes the whole blame in the case to himself. Yet the two parts of his apology, consisting of two short sentences, seem to us not very coherent. He first says, that "his absence from the city" occasioned the omissions, as if they were made without his knowledge and against his will, — and then, in the next sentence, that the "mistake is wholly his own." A *mistake* it most certainly is, if nothing worse, for an editor to send out a professed reprint in a mutilated or garbled form. Such a "mistake," detected, destroys public confidence at once.

That our readers may be able to judge for themselves of the character of the omitted notes, or parts of notes, we will give two of them.

The first belongs to page fifty-three, vol. i. of the American Edition.

"Mr. Neal, in his review of the transactions of this year, has also omitted to inform his readers that the doctrines established by the Reformers by no means met with an implicit reception from all. The doctrine of the Trinity was denied by many, and Unitarian sentiments were so plainly avowed, and spread so fast, that the leading churchmen were alarmed at it, and feared their generally prevailing. Mr. Strype's words are 'Arianism now showed itself so openly, and was in such danger of spreading further, that it was thought necessary to suppress it, by using more rugged methods than seemed agreeable to the merciful principles of the profession of the Gospel!' — *Lindsey's Historical View of the state of the Unitarian Doctrine and Worship*, p. 84. — Ed."

The following was cut off from one of Toulmin's notes on page 138 of the American reprint. Did Mr. Choules fear to circulate it among his Baptist brethren?

"It should be added that one ground of the odium which fell on those who were called Anabaptists, was their deviation from the established creed, in their ideas concerning the person of Christ and the doctrine of the Trinity, which shows at how early a period of the Reformation Unitarian sentiments arose among the more thoughtful and inquisitive, but the hand of power was lifted up to suppress their growth and spread. — Ed."

Very slight mutilations of notes appear afterwards, under circumstances which would lead one to suppose, that the omission was made to prevent the necessity of carrying a line or two

over upon the next page. No doubt a trifling expense of paper may be saved in this way.

The edition is not free from typographical errors. For the rest, it is in a convenient form for reference, and Mr. Choules's notes, which consist mostly of extracts, add to the value of the work, if the extracts are correctly given. L.

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*Consolatory Views of Death: addressed to a Friend under Bereavement: to which are added, some Prayers in Affliction.* By HENRY COLMAN. Boston: A. D. Phelps. 1844. 12mo. pp. 53.

Without offering any views absolutely novel, though, as the author says in his preface, "different from those which are generally received," this little manual for the afflicted, suggests trains of thought which may be profitably pursued and which will afford support under the loss of friends. The writer does not regard death as a "curse," but as a "law of our being, and consequently as a divine appointment," and this view disarms it of its terrors and should reconcile our minds to it, whether it fall on ourselves or on those we love. The prayers at the close are founded on Christian ideas of suffering, and will be found suited to minds which turn to religion for consolation and peace. L.

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*Library of American Biography.* Conducted by JARED SPARKS. Second Series. Vol. iii. Boston: Little & Brown. 1844. 12mo. pp. 432.

This volume relates mostly to the Colonial history of our country. It opens with the Life of General John Sullivan, by Mr. O. W. B. Peabody. Next follows what is called a "Chapter on American History," by Mr. C. F. Hoffman, being an account of the "Administration of Jacob Leisler," who was executed as a "rebel" in 1691, and was the "first and only political martyr," says Mr. Hoffman, "who ever stained the soil of New York with his blood." A little earlier than this occurred what is called "Bacon's Rebellion," in Virginia, and a "Memoir of Nathaniel Bacon," the leader in it, by Rev. William Ware, forms the third article of biography in the volume. The fourth is by Rev. G. E. Ellis, and consists of a "Life of John Mason of Connecticut," well known from his connection with the Pequot war. It is unnecessary to say anything in commendation of a volume on such subjects by such writers. L.

*Landscape Gardening and Rural Architecture; adapted to North America.* By A. J. DOWNING. Second edition. New York and London: Wiley & Putnam. 8vo. pp. 479.

The publication of a second edition of this elegant treatise is a fact affording peculiar gratification, inasmuch as it testifies that the work has found a sale, and, what is of more consequence, readers. The circulation of such books cannot fail to have a refining and elevating influence, on the public taste and morals, while the patronage actually bestowed upon them is a sign that the process of amelioration has already begun and is in progress. The author is an enthusiast only in a good sense, and adorns his pages with the fruits of an accomplished literary character. Every lover of rural beauty is probably acquainted with their contents. They who have not yet been so fortunate as to read them may be induced to do so by seeing the titles of the chapters, which are as follows: Historical Sketches; Beauties of Landscape Gardening; Wood and Plantations; Deciduous Ornamental Trees; Evergreen Ornamental Trees; Vines and Climbing Plants; Treatment of Ground and Formation of Walks; Treatment of Water; Landscape or Rural Architecture; Embellishments, Architectural, Rustic and Floral. Interspersed with these are numerous finished engravings. It is surprising to see to what perfection gardening and the transplanting of trees may be carried as a distinct art. The whole subject has so close and obvious relations with the love of home, patriotism, attachment to the soil, and the contentment and civilization of the people, that it may, without violence, be included within the range of moral studies. H.

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*European Agriculture and Rural Economy. From personal observation.* By HENRY COLMAN. Vol. I. Parts 1 and 2. Boston: A. D. Phelps. 1844. pp. 80 and 185.

Mr. Colman has been absent on his European tour, we believe, nearly two years, and the larger part of this period has been passed in Great Britain. Bringing, as he did, the mature experience of years devoted to the practical study of agriculture into his present investigations, the result cannot but be of great service to the interests of good husbandry. Evidences of Mr. Colman's careful regard for particulars appear in the two numbers of his Report already published. In addition to those extended accounts of horticultural and farming operations that of course occupy the body of the work, there are several very interesting sections devoted to collateral topics; such as English Capital, Systems of Labor, Condition of the various Classes of English population, Rents and Taxes, Game and the Game Laws, Botanical Gardens, Climate of England, etc. The accounts

given of the sufferings and ignorance of great masses of English laborers, with the discussions of the author that accompany them, present some very serious considerations to all thinking and feeling men, as well as to statesmen and political economists. The humane and philanthropic spirit that animates his remarks, imparts to them a peculiar value. The style is adapted to the subject, and to those who are likely to be the most numerous class of readers, — being simple, direct, vigorous and manly. We have noticed a sedulous purpose to avoid giving the least offence to British ears by any misrepresentation, or unqualified animadversion.

It is certainly a refreshing thing to look over the list of subscribers to this work, and observe how many of our leading citizens and of the political counsellors of the country have a taste pure enough to appreciate these rational, calm, and elevated studies. The treatise, when completed, must form a valuable contribution to Agricultural science. From the tone and ability with which the writer treats of the position, wrongs and prospects of the working classes, we are led to welcome his intimation that he may hereafter devote a separate work to that subject. H.

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*Notes on Cuba, containing an Account of its Discovery; a Description of the Face of the Country, its Population, Resources and Wealth; its Institutions, and the Manners and Customs of its Inhabitants. With Directions to Travellers visiting the Island.* By a PHYSICIAN. Boston: J. Munroe & Co. 1844. 12mo. pp. 359.

This volume, fulfilling the promise given in the title, contains much statistical and historical information, along with a description of climate, manners, and vegetable productions, and all, as we have reason to believe, in an authentic form. The narrative is lively and agreeable, and the whole may be read with pleasure and profit.

L.

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*Historical Address and Poem, delivered at the Bi-centennial Celebration of the Incorporation of the Old Town of Reading, May 29, A. D. 1844, with an Appendix.* Boston: S. N. Dickinson. 1844. 12mo. pp. 131.

We have met with no notice of this celebration in any of our public prints, and it is only recently, and then by loan, that we have been able to procure the reading of a copy of the neat little volume to which it has given birth. The difficulty of obtaining copies is explained by the fact, that two hundred were lost by fire at the bindery. The volume contains "Historical Notices of Reading and South Reading," in an Address by Rev. Dr. Flint of Salem, a native of Reading, and a Poem delivered on

the occasion by Lilley Eaton, Esq., of South Reading, with the usual accompaniment of Notes, and an account of the celebration. Discourses of this kind, the materials of which are furnished by "old registers" and floating traditions, we always welcome. They possess something more than a local and temporary interest. They are the fountains of history, and furnish pictures full of interest of the manners and opinions of the times to which they relate. The original settlers of Reading, it seems, went from Lynn, "prolific mother" of "ten towns," containing in 1829 "more than twenty thousand inhabitants." Dr. Flint begins with the beginning and traces the history of Reading down to the present time, in a manner which does credit to his diligence and fidelity. He finds few stirring incidents to relate, but we come now and then upon touches of domestic life and curious anecdotes which relieve the necessary dryness of mere historical detail. — The Poem is wholly domestic. The author places before his imagination a sort of map of the place as it was, and out of it selects figures which he presents, mostly in a humorous way, and with no little sprightliness and point. — An interesting extract is given in the Appendix from a letter of John Prentiss, Esq., of Keene, N. H., son of a former minister of Reading, containing reminiscences, and some amusing passages taken from memoranda of his father preserved in the interleaved "family almanac." We were about to make two or three short extracts, but our space forbids. The following of only two lines, however, we cannot forbear quoting. It is under date of April 15, 1778. "This evening I agreed with Betty (the 'help') to tarry with us another year. I am to give her £13 6s. 8d. and the *Small Por.*"

L.

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*Nature and Art: A Poem delivered before the Phi Beta Kappa Society of Harvard University, August 29, 1844.* By WILLIAM W. STORY. Boston: Little & Brown. 1844. 8vo. pp. 48.

*Infatuation: a Poem spoken before the Mercantile Library Association of Boston, October 9, 1844.* By PARK BENJAMIN. Boston: Ticknor & Co. 1844. 8vo. pp. 31.

We could, had we space, quote from Mr. Story's Poem some beautiful passages, and we should be glad to give an extract from the Note in which the characteristics of Goethe and Schiller are stated according to the author's conception of them. Those who had the privilege of hearing the poem will recollect the lines in which the two poets are introduced. The author, who differs from Mr. Putnam in his estimate of Goethe, has added to them two lines the better to express his meaning, in consequence, as he says, of some misapprehension of it "on the part of the

audience." The lines now stand thus, the second and fourth having been added :

"Goethe in whom the present imaged lay,  
The wise, clear artist working in the real;  
Schiller, the prophet of a purer day,  
The true and earnest priest of the ideal."

The poet sings in a trusting, hopeful strain, and though his performance is of unequal merit, and might be thought somewhat long for the occasion, it gives evidence of high intellectual culture. Its moral tone is pure and elevated, and parts of it certainly have no small artistic excellence.

The poem by Mr. Benjamin is in a different strain, — gay, humorous, with no slight sprinkling of satire. Few of the follies, infatuations, extravagances, and "pet ideas" of the day escape his notice. Yet good temper and good feeling so pervade the whole, that where a palpable *hit* was made, no one, we should suppose, could have felt his breast stirred to anger. The author sometimes rises into a more serious mood, as in the lines on the poet Campbell. The performance is marked by smoothness and ease of versification, and the rhymes are sufficiently exact to satisfy even fastidious criticism. L.

*The Duties of the Citizen Soldier. A Discourse delivered in the First Independent Church of Baltimore, on Sunday, July 21, 1844, before the Maryland Cadets, and their Guests, the Boston City Corps.* By GEORGE W. BURNAP. Baltimore: 1844. 8vo. pp. 20.

*An Address delivered in the Court-House in Concord, Massachusetts, on 1st August, 1844, on the Anniversary of the Emancipation of the Negroes in the British West Indies.* By R. W. EMERSON. Boston: J. Munroe & Co. 1844. 8vo. pp. 34.

*An Address before the Literary Societies of Hamilton College, July 23, 1844.* By HORACE GREELEY. Clinton, N. Y. 1844. 8vo. pp. 40.

*An Address delivered at the Laying of the Corner-Stone of a House of Worship, for the First Congregational Society in Somerville, Sept. 28, 1844.* By R. M. HODGES. Cambridge: Metcalf & Co. 1844. 8vo. pp. 19.

*A Lecture on the late Improvements in Steam Navigation and the Arts of Naval Warfare, with a brief Notice of Ericsson's Caloric Engine; delivered before the Boston Lyceum.* By JOHN O. SARGENT. New York: Wiley & Putnam. 1844. 8vo. pp. 64.

*The Wealth, Industry, and Resources of Portsmouth. A Lec-*  
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*ture delivered before the Portsmouth Lyceum, Nov. 12, 1844.*  
By Rev. A. P. PEABODY. 1844. 4to. pp. 10.

*Remarks upon an Oration delivered at Cambridge by George Putnam, before the Phi Beta Kappa Society in Harvard University, August 29, 1844.* By a MEMBER OF THE SUFFOLK BAR. Boston: Ticknor & Co. 1844. 8vo. pp. 35.

We find ourselves unable to continue a separate notice of all the pamphlets which accumulate on our hands during the two months which precede our day of publication. We shall in future give the titles, however, accompanied with such remarks as our space admits. — Mr. Burnap considers a "citizen soldiery" as, in the last resort, the executive arm of free governments, and argues for the right and duty of using force, if necessary, for the maintenance of order and support of the authority of the laws. — Mr. Emerson's Address is a plain, truth-speaking discourse, for the most part historical, but containing some passages, addressed mostly to New England men, which are marked by great intensity of moral feeling. — Mr. Greeley's main topic is the "Discipline and Duties of the Scholar;" he is no enemy to a "thoroughly educated class," but he thinks the physical and intellectual man should be harmoniously and systematically developed, and that learning should not be divorced from manual labor. Those who may not go along with him in all his views, will sympathize with the humane spirit and elevated tone of moral feeling which pervade the performance, and will pause over some eloquent passages. — Mr. Hodges's Address at the laying of the cornerstone of the Somerville church derives additional interest from the allusions he has interwoven to the different objects the eye takes in from the elevated site on which it stands, including the McLean Asylum, the Halls of old Harvard, and, "resting darkly" on the horizon, "the consecrated place of graves" — Mount Auburn. — Those who wish to take a rapid survey of the late improvements in steam navigation and the arts of naval warfare will do well to consult Mr. Sargent's Lecture, in which they will find an account of Ericsson's inventions, with some biographical notice of him. — Mr. Peabody's Lecture presents a somewhat sombre picture, but is full of information. A more strictly practical lecture, we venture to say, was never delivered. It points out the sources of the prosperity and wealth of our towns and villages, and the causes of their decline, and its remedies. — The anonymous author of the "Remarks" on Mr. Putnam's Oration certainly writes in a transparent and graceful style, and though he dissents from the main principle stated and defended by Mr. Putnam, as well as from some of his illustrations and criticisms, he appears to be not a whit behind others in his admiration of the fresh and glowing eloquence of the Phi Beta Kappa Orator.

## INTELLIGENCE.

## RELIGIOUS INTELLIGENCE.

*Ecclesiastical Record.*—The pulpit at Leominster, which was vacated by Mr. Stebbins's removal to Meadville, is again permanently supplied by the acceptance of "a call" given by the people to Mr. Withington, who recently graduated from the Divinity School at Cambridge. — Rev. Mr. Alger, late of Chelsea, has accepted an invitation to become their minister from the Society at Marlboro', of which Rev. Mr. Morse has for some time had the pastoral care. — Rev. Mr. Upham has been compelled to dissolve his connexion with the First Church in Salem, of which he had been either associate or sole pastor twenty years, in consequence of a chronic affection of the throat incapacitating him for public speaking. — Rev. Mr. Wood has resigned his ministry at Tyngsboro', and entered upon the duties of minister-at-large in Lowell. — Rev. Mr. Sargent has resigned his office as a minister-at-large in Boston. — Rev. Mr. Smith has resigned his ministry at Warwick. — Rev. Mr. Barry of Framingham being obliged, by the illness of one of his travelling companions, to return home from Europe sooner than he had intended, Rev. Mr. Bulfinch has engaged to supply the pulpit of the First Congregational Society in Waltham through the winter. — Mr. Rufus P. Cutler, a member of the class last graduated at the Cambridge Divinity School, has made a similar engagement with the Unitarian Society at Nashua, N. H. — Rev. Mr. Morse, a like engagement at Tyngsboro'. — And Rev. Mr. Thurston, at Billerica. — Mr. Herman Snow, of the class of 1843, has taken charge of the pulpit of the Unitarian congregation in Brooklyn, Conn., intending also to preach a part of the time to the new society in Norwich, Conn. — The congregation in Salem under Rev. Dr. Flint have commenced the erection of a new house of worship, the corner-stone of which was laid with religious services November 7, 1844. — The Unitarian Society in Hartford, Conn., have engaged the services of a regular preacher, and have also made arrangements for the erection of a meeting-house. — Measures have been taken for the formation of new societies in Worcester and Roxbury. — As the season approaches for making the annual subscription to the Missionary Fund, we hope our churches will give the subject attention. We understand that Mr. Channing, the Agent of the Board, is actively engaged in the discharge of the duties of his office.

*Protestant Episcopal Church.* — The increase of this Church in the United States, notwithstanding its internal troubles, we are inclined to think, exceeds that of most other sects. At least they who have the care of its interests are making provision for its future growth, as what they confidently anticipate. At the late Triennial Convention held in Philadelphia, three new Bishops were consecrated; — Rev. Carlton Chase, D. D., for the diocese of New Hampshire; Rev. N. H. Cobbs, D. D., for the diocese of Alabama; and Rev. C. S. Hawks, D. D., for the diocese of Missouri. The election of Rev.

F. L. Hawks, D. D., as Bishop of the diocese of Mississippi, occasioned a long and sharp discussion, which resulted in the "reference of the election back to the diocese." Besides these appointments at home, Rev. Alexander Glennie, Rev. William J. Boone, D. D., and Rev. Horatio Southgate, were appointed Missionary Bishops respectively for Africa, China, and Constantinople, or the Turkish Empire, — dioceses, whose extent of surface may perhaps compensate for the infrequency of churches. Bishop Onderdonk of Pennsylvania was deposed from office in consequence of delinquencies painfully affecting his character; and since the adjournment of the Convention, we observe that the Bench of Bishops have been summoned, and are now in session, to consider charges against Bishop Onderdonk of New York, from which we both hope and believe he will be able to clear himself. There are now twenty-three Bishops of the Episcopal Church, in the United States, besides the three sent to foreign parts. The number of the clergy in the several States and Territories is thus given by an accredited authority:— In Maine, 8; New Hampshire, 11; Massachusetts, 55; Rhode Island, 26; Vermont, 23; Connecticut, 101; New York, 192; Western New York, 106; New Jersey, 52; Pennsylvania, 121; Delaware, 10; Maryland, 100; Virginia, 102; North Carolina, 29; South Carolina, 50; Georgia, 19; Ohio, 56; Mississippi, 16; Kentucky, 24; Tennessee, 12; Alabama, 12; Michigan, 23; Florida, 7; Louisiana, 11; Indiana, 15; Missouri, 13; Illinois, 19; Wisconsin, 10; Iowa, 4; Arkansas, 4. Total, in the United States, 1,231.

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*Ordinations.* — Rev. THOMAS DAWES, of Cambridge, was ordained as Pastor of the Washington Street Church and Society in FAIRHAVEN, Mass., October 30, 1844. The Sermon was preached by Rev. Mr. Gannett, of Boston, from Colossians i. 21, 22; the Ordaining Prayer was offered by Rev. Mr. Muzzey of Cambridge; the Charge was given by Rev. Mr. Peabody of New Bedford; the Right Hand of Fellowship, by Rev. Mr. Pope of Kingston; the Address to the People, by Rev. Mr. Briggs of Plymouth; and the other services, by Rev. Messrs. Brigham of Taunton, Morgridge of New Bedford, and Ware of Fall River.

Rev. AMORY GALE, of Scituate, was ordained as an Evangelist, at Kingston, Mass., November 19, 1844. The Sermon was preached by Rev. Mr. Moseley of Scituate, from 1 Corinthians i. 23; the Ordaining Prayer was offered by Rev. Dr. Kendall of Plymouth; the Charge was given by Rev. Mr. Richardson of Hingham; and the Right Hand of Fellowship, by Rev. Mr. Briggs of Plymouth; the other services being conducted by Rev. Messrs. Osgood of Cohasset, Leonard of Marshfield, and Pope of Kingston.

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*Dedication.* — The Meeting-house of the First Congregational Society in BILLERICA, Mass., having been remodelled, was dedicated anew, October 30, 1844. The Sermon was preached by Rev. Mr. Knapp of Nantucket, from Matthew xxv. 40; the Prayer of Dedication was offered by Rev. Mr. Miles of Lowell; and the other services were conducted by Rev. Messrs. Woodward of Bedford, Whitman of East Bridgewater, and Loring of Andover.

## LITERARY INTELLIGENCE.

*New Works.*—James Munroe & Co., of this city, have published a new volume of private devotions, by Rev. Charles Brooks, under the title of "The Christian in his Closet, or Prayers for Individuals, adapted to the various ages, conditions, and circumstances of Life."—They have also issued "Lays of the Gospels," by Rev. S. G. Bulfinch, in one volume, 16mo.—And, "Proverbs arranged in alphabetical order, in two Parts," by William H. Porter.—John Owen, of Cambridge, has just published "The Waif, a collection of Poems. With a Poem by H. W. Longfellow;" forming a small volume in 16mo., and containing, as the title indicates, contributions from various writers.—Also, "Conversations on some of the Old Poets. By James Russell Lowell."—The *tenth* edition of Prof. Longfellow's "Voices of the Night," the *eighth* edition of his "Ballads and other Poems," and the *sixth* edition of "The Spanish Student," are now in press.—Mr. Lowell's "Poems," published a few months since, have already reached a *third* edition.—The next volume of Mr. Sparks's Biography will contain a Life of Roger Williams, by Professor Gammel of Brown University.—The anticipation of the New Year has called forth the usual variety of Annuals for readers in the drawing-room, and of story books for children. Of the latter, we have seen none which deserve special mention. Of the former we can notice only one, the pages of which have been filled almost wholly by writers known to those who read our journal; we refer to "The Diadem," published by Carey & Lea of Philadelphia. It is in the quarto form, and in its general appearance has been surpassed by no American publication of this class. A large part of the contents consists of translations from the German, particularly from Zachokke and Richter. The tales which have been selected for this purpose breathe a pure moral sentiment, and the translation is free and graceful.—Lea & Blanchard of Philadelphia have issued specimen pages of the "Narrative of the United States Exploring Expedition," which visited the Pacific ocean and the Antarctic regions in the years 1838–42. It will be published in five volumes, of imperial octavo size, and will contain "about twenty-five hundred pages of letter press," besides numerous steel engravings, some hundred wood-cuts, and thirteen maps and charts, all executed in the best style. Should the work be completed in correspondence with the "specimen," it will constitute a beautiful as well as important addition to the libraries of our wealthy citizens.

The rapid sale of Miss Martineau's "Life in the Sick Room," has already caused a second American edition to be put to press. An article which we had hoped to give upon this work, we have been obliged to defer till our next number.—Mr. Crosby has just issued a third edition of "Domestic Worship. By W. H. Furness,"—first published in Philadelphia, and which we are glad to learn has found so many readers.

Two new Collections of Hymns for the use of Unitarian congregations, we learn, will soon be published. One has been prepared by a Committee of the Cheshire Pastoral Association, and will contain about eight hundred hymns, but will be printed in a style that shall allow it to be sold at a low price. The other will be prepared by the Pastor of the Harvard Church in Charlestown, for the use especially

of his own congregation, at whose request it has been undertaken, though it will probably be adopted by some neighboring churches.

We have received from the Publishers two little books, issued from the press of the General Protestant Sunday School Union, at New York, which immediately attracted our attention by the great neatness and beauty of their outward appearance, and the contents of which, — unexpectedly, we confess, — are found to be such as without qualification we are glad to bring within the knowledge of our readers. They are entitled "The Shadow of the Cross: An Allegory," and "The Distant Hills: An Allegory." By Rev. W. Adams, M. A. Both are reprinted from English editions.

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*Common Schools.* — A controversy — if such it may be called — has arisen between the Secretary of the Massachusetts Board of Education, and certain Masters of the Public Schools in Boston, on which, as we understand that replies to the last pamphlet which has been published are in preparation, we have thought it best to defer any extended remarks. The Masters saw fit to take offence at some expressions in Mr. Mann's last annual Report, as if pointed at them, and published under their names a series of papers prepared by some of their number, discussing the positions which they consider objectionable. Some parts of this pamphlet were written with candor and ability, and other parts in very bad temper. A brief vindication of Mr. Mann from the censures cast upon him, written in a tone of moderation and dignity, soon after appeared under the initials of "G. B. E."; and was followed by an elaborate reply to the Masters from Mr. Mann, who triumphantly relieves himself from any charge or imputation affecting his official character, but is betrayed into an indulgence of sarcastic severity which must impair the effect of his pamphlet. Although we regret that any estrangement should have sprung up between those who are engaged, in different ways but with a common interest, in sustaining the cause of education in the Commonwealth, we can see how good may come from the discussion of points brought forward in this controversy. Attention will be more largely drawn to the subject which all the writers have at heart, and the people will be led to think more of the means of improving the common schools. We hope that in future, on both sides, and on all sides, whatever might seem to flow from personal feeling will be avoided, and the object of those who write will be, to sustain or overthrow principles and methods, rather than the men who advocate them.

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*Lectures.* — The desire for public lectures on literary and scientific subjects, which a year or two since had reached such a height in this city that we remember the question was discussed by some of our writers, whether the lyceum would not supplant the pulpit, — the world having found a wiser way to be saved than by "the foolishness of preaching," — has, if we may judge from the indications of the present season, greatly abated. Although lecturers of unquestionable talent have given promise of much instruction and entertainment in the Courses to which they have invited the public, the audiences have, with one or two exceptions, been much smaller than were usually

collected last winter. The Boston Lyceum, which then enjoyed the largest share of favor, has this year, after making a commencement and receiving very little support, deemed it prudent to bring the Course which it had announced to an abrupt close. Mr. Gliddon's very interesting lectures on the Hieroglyphics and Pyramids of Egypt brought together an attentive, but not a large company. Mr. Giles has delivered his discourses on Catholicism, Protestantism, Toleration, and Human Nature, rich in thought and marked with his peculiar energy and fervor of style, to a comparatively small audience. The Lowell Lectures, particularly those delivered by Professor Rogers of Philadelphia, on Geology, have, however, attracted large audiences; and a course of lectures on Shakspeare, by Mr. Hudson from Vermont, have awakened considerable interest, though at first he collected but few hearers. On the whole, we presume we are safe in pronouncing the *rage* for lectures to be past, and this mode of communicating or getting information will in future be estimated at its proper value,—as a pleasant, but by no means the principal method of intellectual culture—beneficial when it takes the place of frivolous amusements, but injurious when it supersedes habits of private study.

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*Unitarian Works Abroad.*—We infer from advertisements prefixed to the journals we obtain from England, that almost all the Unitarian publications issued in this country—our tracts, our magazines, and both our lighter and our more solid volumes—are received in England, and find readers. Some of them are there reprinted. "The Works of the Rev. Orville Dewey, D. D., in one volume, 8vo., of 880 pages, uniform with the People's Edition of Dr. Channing's Works," are announced as in press.—Joseph Barker, formerly a preacher among the Methodists, but now separated from them and devoted with all the energy of a reformer to the cause of unfettered opinion—a man of whom we hope to give some further account hereafter—is publishing an edition of Dr. Channing's Works, in six volumes, 12mo., at the wonderfully low price of six shillings, or one dollar and a half, for the set. This is the second edition of Dr. Channing's writings which has been printed in England at such a price as to bring them within the reach of persons of the most moderate means.—The "Northern Sunday School Association," of Ireland, have just issued from their press at Belfast an edition of Livermore's "Commentary on the Four Gospels, republished from the Boston edition," in one volume, royal 12mo., which they propose to furnish to congregations or societies taking twelve copies, for three shillings.—We observe advertised in the *Inquirer* a new edition of Mr. Burnap's "Lectures to Young Men," which forms one of the volumes of a series of works, under the title of Standard American Literature, in which are included Mrs. Lee's "Life and Times of Luther," and of "Cranmer," Mrs. Follen's "Sketches of Married Life," and Mr. Ware's "Julian."—Another, called the Catholic series, includes works of Mrs. Lee, of Dr. Channing, and of Mr. Emerson. Mr. Emerson's writings appear to be read with avidity in England, and are immediately reprinted.—A third series, to which has been given the name of Clarke's Home Library, includes Miss Sedgwick's "Home," and Mrs. Sedgwick's "Alida."

We may notice here the arrangements which are announced for the future publication of the "*Christian Teacher*," which for the last six years has been under the editorial care of Rev. J. H. Thom of Liverpool. He now informs the subscribers that Rev. James Martineau of Liverpool, Rev. J. J. Tayler of Manchester, and Rev. Charles Wicksteed of Leeds, will be associated with him in conducting the work. In such hands it cannot fail to secure the attention of the public. Few journals have ever united more talent in their management. "The scope" of the *Teacher* "is embraced within the two compartments of religion and literature:" the former including 1. "religion, spiritual and practical; 2. religious philosophy; 3. religion, historical and critical:" the latter "aiming chiefly to exhibit the moral influences of literature and its more permanent relations to society." The *Teacher* is published quarterly, and is regularly received by Messrs. Munroe & Co. and W. Crosby in this city.

The last number of the *Christian Reformer* announces a change also in the editorial department of that journal. After having been for a period of thirty years, or ever since its establishment, under the care of Rev. Mr. Aspland of Hackney, it is now transferred to the hands of his son, Rev. R. B. Aspland of Dukinfield, by whom a new Series will be commenced with the number for January, 1845. The work will be conducted on the same general plan as formerly. The *Reformer* appears every month, and is received here by the houses which we have just named. — The *Reformer* maintains those views of the meaning and authority of Scripture which have been generally held by the English Unitarians, while the *Teacher* represents the opinions of such as lean towards a rationalistic spiritualism.

Among the works that have just appeared in England we may mention "Note and Comments on Passages of Scripture. By Rev. John Kentish," an 8vo. volume of 450 pages. — Rev. Dr. Beard of Manchester is publishing a series of works under the general title of "The Voices of the Church in its Own Defence," "comprising pieces by Divines of Various Communions in reply to the 'Leben Jesu' of Dr. Strauss." The following parts of this series have already appeared: — "Strauss, Hegel, and their Opinions. By Rev. J. R. Beard, D. D.:" "A Reply to Strauss's Life of Jesus. From the French of Prof. Quinet, and the Rev. Pasteur A. Coquerel;" "The Credibility of the Evangelical History, illustrated. From the German of Dr. A. Tholuck;" "The Theory of Myths, in its application to the Gospel History, Examined and Confuted. By Dr. Julius Müller;" "Illustrations of the Moral Argument for the Credibility of the Gospels. By Rev. J. R. Beard, D. D." — Dr. Beard has also in press "The Life of John Mylton," in one 12mo. volume.

#### MISCELLANEOUS INTELLIGENCE.

*Replies to the Address of English Unitarians.* — As we gave in our number for last March the "Address of Unitarian Ministers of Great Britain and Ireland, to their Ministerial Brethren of the Unitarian Churches in the United States," on the subject of Slavery, it is proper that we should insert the Replies which have been sent, and which were delayed partly by doubt respecting the course that should be taken in reference to the Address, and partly by the length of time

necessary for ascertaining the wishes of the brethren and by other incidental causes. As they have now both reached England, we no longer defer their publication. Two Replies were sent, the former signed by one hundred and thirty ministers; the other with eleven names affixed to it. Many of the brethren, it will be seen, did not sign either.

We have purposely deferred, till we could give these papers, an account of the meetings which were held in consequence of receiving the "Address." The first of these meetings was called through a notice in our religious journals, and was held at the Berry Street Vestry, February 29, 1844. About fifty of the brethren were present. Rev. Dr. Francis of Cambridge was chosen Moderator, and Rev. Samuel May of Leicester, Secretary. After a discussion which was continued through two sessions, it was Voted, "that it is expedient that an answer be prepared to the letter, recently addressed to the Unitarian clergy of this country, by a portion of the Unitarian clergy of Great Britain, upon the subject of Slavery," and "that a Committee of five persons be appointed to prepare such Reply." Rev. Messrs. Peabody of Portsmouth, N. H., Lothrop of Boston, May of Lexington, Morison of New Bedford, and Ellis of Charlestown, were chosen as the Committee. At an adjourned meeting, April 11. Rev. Mr. Morison, in behalf of the Committee, reported a "Reply," which, after a few amendments, was accepted, and it was Voted, that "the Report be adopted, to be sent to our brethren in Great Britain and Ireland as a reply to their Address, and that it be placed in the hands of a Committee for signatures." Messrs. Lothrop of Boston, Stetson of Medford, and Thompson of Salem, were appointed on this Committee. It was further

"Voted, that the Committee be requested to have a sufficient number of the copies of the letter, reported to this meeting, printed; to forward a copy to every Unitarian clergyman in the United States, so far as known, with the request to each that he will return it to the Committee with his name subscribed, if he think proper, as soon as may be convenient; when a reasonable time shall have elapsed, to provide for the engrossing of the letter upon parchment, with the names of the several signers appended; and to forward it to such destination in Great Britain as the Committee may think proper; and to take any other steps which, in their judgment, are needful."

The first of the Replies which we give below, is that which was accepted by the meeting, and to which the preceding votes refer. While some of the brethren were disinclined to make any reply, others were disposed to send one of a somewhat different character from this. A second letter was therefore prepared and presented to a few of the ministers, who added their names. No attempt was made to give it a general circulation, as the object was not to enforce attention by the consideration of numbers, but to lay before the brethren abroad views which were honestly entertained in this country.

The letter reported and accepted at the meeting, April 11, is this.

*"To the Unitarian Ministers of Great Britain and Ireland, who signed an Address to 'their Ministerial Brethren of the Unitarian Churches in the United States of North America,' dated Dec. 1, 1843.*

*"Reverend and Dear Brethren:—We have received your letter relating to slavery, a subject of deep and fearful interest to us all.*

In our political relations, it is threatening to upheave the very foundations of our government, while it draws its dark line through the land, and painfully divides the members of a great, and otherwise united people, on a point touching the dearest interests of man. In its moral and religious bearings, we cannot look upon it without feeling sick at heart. It is a curse pressing every year more heavily upon society; and as we believe in the righteous retributions of Heaven, so we verily believe that, unless we do all that we can to purge it away, it must bring upon us the sorest calamities that, in the providence of God, can fall upon a nation. So far, there is no difference of feeling or opinion among us. We all believe that there is something for us to do. But what shall we do? How shall we act? Slavery, though it belongs only to a portion of our country, is so woven into our political organization, and, in its more extended influences and relations, has such bearings, that the question is one not only of solemn interest, but of great difficulty, requiring of us the most earnest and devout thought. And as we must answer to a higher tribunal than that of man, so must we be faithful, each to his own convictions.

"As it respects any direct political action for the abolition of slavery, except in the District of Columbia, and in the territories not yet admitted as independent States, it may not be known to you that the citizens of the free States have no more right to interfere than the citizens of Great Britain. As a political body each separate State has the entire control of this matter within itself; and is exceedingly jealous of any interference from without.

"In addition, therefore, to what we can do for a correct public sentiment in the free States, our only appeal is to the consciences and hearts of our brethren whose misfortune it has been to inherit, whose guilt it will be, if, without strong and earnest struggles, they consent to uphold, an institution which, from the dreadful wrong it inflicts on master and slave, must be unblessed of God and a curse to man.

"We ask for ourselves and we ask for them the counsel and sympathy of all Christian men, and we trust that the wise and holy efforts of all will second our efforts and our prayers, that slavery may no longer stain our national character, and threaten the ruin of our republic. Our faith is strong; and while we see cause for penitence and sorrowful forebodings, we have also a bright assurance that if we are true, He who maketh the wrath of man to praise Him will, in his own good time, point out to us a way of deliverance.

"With sincere regard, your brethren in the faith and hopes of the gospel of Christ.

"May 15th, 1844."

The second letter is as follows.

"*Reverend and Dear Brethren* : — We esteem it a privilege to receive the counsel of our brethren on matters of Christian duty; and your letter on the subject of slavery has given us gratification, because it shows that the ocean does not separate us from your fellowship and sympathy. The want of accurate information on your part respecting our actual position in regard to slavery, does not in the least diminish our confidence in the fraternal interest that dictated your communication.

"You certainly do us no more than justice in supposing that we have 'no doubts as to the deep wrong of man holding man as a slave,'

ner in anticipating our concurrence and sympathy when you deny the moral right of any human being 'to make another his chattel.' We should be slow to yield to any body of men in the strength with which we hold this conviction. We agree with you in the fact that a great moral and social evil exists in the United States; that like other evils of the same nature, it grows chiefly out of the sins and selfish passions of men; that like other moral evils, it is a fit subject for moral and religious effort; and that it calls for appropriate action from us as ministers of religion.

"There would seem, then, to be no peculiarity in regard to this subject, which calls for a warning thus solemnly and formally given, unless our minds, as you suggest, have been 'reconciled to inaction, because inconvenience or sacrifice has happened to lie in the way of active and immediate endeavors to give effect to our inward convictions'—in other words, that we have been unfaithful stewards, sacrificing our sense of duty to a love of ease, or from moral cowardice and the fear of disagreeable consequences to ourselves.

"These are serious charges, which should not be lightly volunteered. If such be the impression on your minds,—a result to which we know you could not have arrived without the greatest grief,—we gladly avail ourselves of this occasion to disabuse you of it. We are sensible as individuals, and as a body, of great deficiencies, but we utterly and conscientiously deny that there is any sin of which we feel that we have reason to be afraid or unwilling to speak. If there were any such, it would be those,—(about which we are not commonly charged with delinquency)—which are more personal to our hearers, and most assuredly not the subject of slavery, with which they have comparatively so little to do. We say this to brethren, who address us in a Christian spirit. To an enemy or a scoffer, we will not say we should scorn, but we may say at least that we should not feel called on, to make this claim to common honesty.

"Now permit us to add that the intimation in your letter,—gently and sorrowfully conveyed,—seems to proceed upon some misapprehension of the facts in the case. This is not the occasion for entering into a defence or explanation of the course which any of us have seen fit to pursue. It is sufficient to say, that if you would form an intelligent and just judgment on the subject, it will be necessary for you, if you have not already done it, to inform yourselves of the relations that exist between the several States of this Union,—of the powers of the General Government,—and of the degree of control which one State has over the internal affairs of another.

"It will be equally necessary for you to remember that hostility to this or that particular measure, is not hostility to the cause of human freedom; and that disagreement as to the modes best adapted to the removal of slavery, indicates no disagreement as to the nature or degree of reprobation in which we hold slavery itself.

"So far as this last point is concerned, the feeling of opposition to slavery throughout New England and in the parishes with which most of us are connected, is in general as strong and as religiously held as we suppose it to be in any part of England. We know of no Unitarian pulpit in the Northern States in which, and no Unitarian preacher by whom, all Christian condemnation of slavery might not be freely uttered, without suspicion that he was likely to assume the appearance, or share the fate of a martyr. We treat this as we do

other sins and evils, according to the relative place and importance which we think it holds among the various subjects on which we address those to whom we minister. If we have not occasion to speak of it as frequently as we do of some other evils, it is because our hearers have no connection with it, except so far as they are citizens of the United States, acknowledging allegiance to its Constitution. There are those among us, doubtless, who under other circumstances might become slaveholders; but they are not so now. The passions which would permit them to become such, now and among us manifest themselves in other ways; and we think it proper to speak more of these passions and of the sins to which they actually lead, than of slaveholding with which our hearers have so little to do.

"As to the general subject; the mass of sin and misery around yourselves, the existence of which you are often compelled to witness and lament, has given you, undoubtedly, sad experience of the inefficiency of religious instruction suddenly to remove an enormous evil from the midst of a community; and you can determine how far the continued existence of slavery in some of the States of this Union is to be charged to the negligence of the Unitarian clergy, when you consider, that, with the exception of five or six of our number whose fields of labor are in slaveholding States, it is hundreds of miles removed from us,—that we have no opportunity of personally addressing the holders of slaves—that for all useful purposes, they are as far removed from the sphere of our influence as from yours, and that from the nature of the bond which unites the several States, the people of Massachusetts have as little right or power to control the action of the Legislature of Georgia or Alabama in relation to the subject of slavery within their boundaries, as the citizens of Manchester or Liverpool.

"We know that you will take comfort in the assurance, that we have done or are doing upon this subject what we think a sense of duty calls upon us to do; and we know you will pardon us for saying, that of what we can or ought to do we must of necessity be the most competent judges. You may well suppose that to a subject of such surpassing moment to our country, we have given our most serious thought, and that the course which any of us has seen fit to adopt, has not been adopted lightly. Every community has its own peculiar evils to deal with—every minister must distribute his exertions over the whole field of his labors according to the exigencies of his peculiar situation; he has the best means of knowing where his duty calls, and if others have confidence in his honesty of purpose, it seems to us that it requires great and intimate knowledge of the circumstances of his situation, to warrant a rebuke, however tenderly and however honestly given, for his supposed unfaithfulness.

"This communication expresses, as you will perceive, the views of but a few individuals respecting the position which Unitarians hold in relation to slavery. It has not had the advantage of being circulated for signatures like the letter which it will accompany, and it is not written because of any dissent from the general principles of that letter. If it answer no other purpose, it may perhaps be an additional means,—though a most slight and unimportant one,—of showing how closely we feel connected with our brethren in England, and how deeply we value their sympathy.

"Yours in the bonds of the Gospel.

"BOSTON, September 30, 1844."

THE  
CHRISTIAN EXAMINER  
AND  
RELIGIOUS MISCELLANY.

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MARCH, 1845.

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ART. I.—CONVENTIONS AND CONFERENCES.

ECCLESIASTICAL assemblies have of late held a place among the most interesting and important events in the land. Newspapers have been eager to report their proceedings from day to day, and politicians have often anxiously watched their result as to its bearing upon great national questions. Regarding slavery, no debate has ever taken place in our country more important than that of the last session of the General Conference of the Methodist Episcopal Church. This large and interesting assembly possesses a wider jurisdiction upon this subject than the national Congress; and if its Northern and Southern members continue their union, its future deliberations will be of vast consequence to the cause of emancipation. No fact speaks more for the change of public opinion upon this topic than the contrast between the votes of this body at Cincinnati in 1836, and at New York in 1844. The little band of fourteen members, who stood up for the slave at the former time, has grown into a majority during the interval, and the future movements of the General Conference will be watched with great solicitude by all parties.

The deliberations of the two General Assemblies of the Presbyterian Church — the Old School and the New — are not so interesting, both on account of their frequency and the recent quietness of their proceedings. Their debates merit attention at present chiefly for their bearing on important theological questions. A few years will show how far the rigidity of Calvinism is to be softened in its strongest holds, by showing which of the two Schools will be ready to take the first steps towards reunion. It is evident that the attention of both is very much occupied now by the great question of Church government which Episcopacy has started, and that they are disposed to waive their favorite notions about the doctrines of grace, and unite for the common defence of Presbyterianism against Prelacy.

The deliberations of the late General Convention of the Episcopal Church have occupied a prominent place in the attention of the public, on account of the unusual topics acted upon. The result does not appear to have satisfied either of the leading parties, although the High Church party has come off the better, and succeeded in preventing an expression of opinion against the Oxford doctrines. If we are to form our opinion from recent movements in the Episcopal Church, and from the evident tendencies of the young ministers of the denomination, the High Church doctrines will prevail. Already, before many an enthusiastic mind rises the vision of a splendid hierarchy, whose priests and altars shall control the land by a ritual that shall awe the senses and the soul, and by a discipline that shall rule over the home and the State, guard the child and control the magistrate. How far this vision will be realized, a century will show.

We have spoken of the conventions of these three denominations, because, with the exception of the Roman Catholics, they are the principal bodies which possess authoritative sway over the churches which they represent. Their deliberations are of great importance, from the fact that they are so little under extraneous control, being neither fettered by inexorable precedent, nor overruled by civil power, as is the case with similar bodies in the Old World. Public opinion is the only check upon ecclesiastical ambition here, and if only properly guided, may act with far better effect than any regal prerogative, or parliamentary

restrictions. As the spirit of combination is increasing among the hierarchal bodies in this country, it becomes an important question, what course shall be taken by the friends of religious liberty to resist their encroachments, and vindicate the Gospel alike in its freedom and its order. The spirit of combination is also showing itself anew in the British Church, and there is a general call for the revival of the Convocation that has been dormant more than a century, or else for the restoration of the ancient Synod of Bishops that has slumbered for six centuries in England. To meet the forces of the hierarchy alike in the Old World and the New, the disciples of a simpler Christianity have felt called upon to make new efforts, and act more effectually by acting together.

It is worthy of note, that of late, in Germany there have been many signs of new life among the clergy, and a disposition to come out from their libraries, and in conferences discuss the essentials of doctrine, and seek for the true foundations of Church order. Threatened on one side by Rationalists, and on the other by Papists, the clergy who believe in the divine mission of Jesus and in a Church of fraternal union, are taking a bolder stand, and repenting of the error by which they have so often merged the minister in the scholar.

The Orthodox Congregationalists of our country are awakening to new life. Matters of Church government and of social reform have given fresh interest to their associations. They are troubled by the inroads of prelacy and of liberalism, and are evidently conscious of their exposure to new modes of attack. The Baptists, also, notwithstanding their love of Independency, are carefully reviewing their measures, and in their periodicals and conventions showing themselves aware of their dangers from two quarters, and seeking to entrench themselves by asserting a definite Church order against too democratic license and their adult baptism in opposition to the baptism of infants, which they deem so fatal to Christian liberty.

Our own community of Liberal Christians have felt a new impulse towards social union, that has shown itself in the increase of devotional meetings, and a fresh interest in the regular assemblings of the denomination. It is a very important question, what turn shall be given to the demand

for more frequent and zealous association. We propose at present to take a single point, and consider the influence of Conventions and Conferences upon our spiritual welfare and denominational prosperity. That there is a demand for such assemblies must be obvious to all. The demand is easily accounted for, by the general spirit of association and excitement, the necessity of our own position, and that craving for external action, so natural in a denomination who have sometimes erred upon another extreme, and have attached too exclusive an importance to scholarship and meditation.

That we must in some way meet the new spirit of our people is evident, and already some steps have been taken, by clergy and laity, to guide it aright. The semi-annual Conventions, that have been so successfully held during the last three years, afford one among many examples of what has been done. Without making any minute division of our subject, or discussing separately the various modes of assembling for religious purposes, let us consider what devolves upon our ministers and people in order to give interest and effect to our Conventions and Conferences. Our remarks, however, will principally relate to the clergy.

Our clergy are placed in a peculiar position. As Congregationalists, they are not, of course, called together by established authority, like the hierarchies of the land. Nor, like Orthodox Congregationalists, do they commit affairs into the keeping of Associations and Consociations possessing authoritative powers over individual churches. They associate, indeed, by neighborhoods and affinities, but rarely, if ever, to exercise any authority beyond fraternal advice and influence. We are Independents. Each minister is responsible to his own people and to them alone. Voluntary associations of ministers approve candidates for the pulpit, and councils voluntarily called by the churches conduct the services of ordination. Our system has worked well, and needs only to be carried out faithfully to answer all the purposes of our people. We need no organic, but only a functional change in our modes of proceeding, to make them as efficient as any that can be devised for us. True to established usages, we may keep

our pulpits free from unworthy ministers, and promote harmony and cooperation among our brotherhood.

To bring our clergy together, we need no new institution. Our annual Ministerial Conference needs to be reformed and elevated, that it may exercise a strong influence upon the whole denomination. It should take the lead of affairs, and without infringing upon individual liberty, may be the occasion for discussing and regulating the chief interests of the Liberal clergy of the land. Instead of rambling discussions, its meetings should be given to the treatment of great practical questions. Its place should not be yielded to any other body. Our ministers have important rights and duties, and they need an opportunity for their full and free consideration. This opportunity is afforded by the annual Conference and the smaller local associations.

We will speak first of the duty of our clergy to these strictly clerical meetings, and then will pass on to notice the promiscuous assemblies in which laymen unite with them to further the interests of religion.

Ministers owe a particular debt to their profession and to the Church of Christ. Apart from their profession and the church, they could exert comparatively little influence, and instead of having the respectful attention of an audience convened by hallowed usage, they would be as stray lecturers without any permanent sphere of usefulness. Much as may be said against the clerical caste and the need of thinking more of the man than the minister, the clerical office is one of the divinely appointed agencies of society, and may be earnestly vindicated without any disparagement of the man. It would be amusing, were it not too sad, to hear preachers declaim against the continuance of a distinct clerical office with its established prerogative, who owe to their very office their only opportunity of venting their radicalism. We are ready to go as far as any persons in decrying clerical pretension and formalism. Let our preachers be men, but still let them be ministers.

Ministers may be expected to have associate duties and interests. To guard these and serve the Church of Christ, they should confer together. No class of men are more helped by mutual counsel than they, for in our parishes they are almost alone in sacred studies, and need the

sympathy and stimulus of brethren, who love what they love, and seek what they seek. Instances are not rare of young clergymen, who when left entirely alone fall into a monotonous life with little study and languid thought, but who have been roused and renovated by fit counsel and society from their brethren. Talk as much as we may about the soul being sufficient for itself, it is not good to be always alone. The first preachers of the Gospel were much together, and we may not safely neglect the precedent. One effectual mode of being saved from two great dangers of the profession is to be found in judicious clerical association. They who associate for mutual study, and have standing obligations to aid mutual progress, cannot easily become plodding mopes or parish gossips.

But our concern is now with the more general form of association. May not our clergy do much more than they have done by uniting their strength in a general Conference? Very true it is, that we are various in tastes and opinions. But cooperation will be all the better for that variety. Differ as we may, we never quarrel; and without strife difference is often profitable. Besides, we have never discussed any question, however exciting, without finding the harmony increase as the discussion continued. There are many practical topics upon which we are called to decide, and we need very often the weight of general opinion to give sanction to our measures. This sanction we could undoubtedly have, if it were properly sought. Upon matters of Church order, worship, modes of instructing the young, meeting opposition, vindicating the Gospel and its institutions against radicalism and bigotry, we could not seriously confer without much unanimity and recommending methods of action that would carry with them great influence among the people. We need a better understanding of ministerial rights and of parochial order. Without claiming any apostolic prerogative or setting up any new systems, we need to call attention to the simple principles of Church polity which we recognise, and save our religious institutions from drifting down the tide of accident or caprice.

As we write this article, our attention falls upon a notice of some recent clerical conferences in Germany. They deserve our regard, as they indicate the tendencies of the

clergy in a land where speculation has taken a much wider range than with us, and all opinions can be freely expressed. We were hardly prepared for the high ecclesiastical ground which most of these pastors assume. At Eothen indeed a Rationalist meeting of ministers has been held, where the most radical doctrines were declared. But their proceedings created great excitement and opposition. The other assemblies whose proceedings are recorded took a very different turn.

On the seventeenth of April, the Central Pastoral Union of the Prussian Province of Gnadau held a meeting, at which they discussed such subjects as the improvement of the congregational Hymn-books, the Liturgy, the Temperance question, the office of Deaconesses. The debate on the liturgy was quite stormy. Professor Schmiedler of Wittenberg advocated the weekly celebration of the Communion and the abridgment of the morning sermons, in order that the devotional services might be lengthened. The discussion was adjourned to the September meeting. The Pastoral Union of the March of Brandenburg met May 19, and discussed the need of urging the rite of Baptism on the people, and of devising some mode of interesting the laity in aid of the clergy. A great Pastoral Conference was held at Berlin, June 5, and continued three days. This Conference grew out of a missionary meeting in 1841, and has now become a regular annual association. The last meeting was attended by 236 persons, all but ten of the members being ministers, Professors, or candidates in theology. It is evident that Prussia has its rising Puseyism. A High Chancellor strenuously discussed the doctrine of the keys, and urged the restoration of private confession and declaratory absolution. The assembly seemed to agree upon this, although they spoke variously upon the principle of apostolical succession. The famous Professor Twisten made an address upon the history of German theology for the last forty or fifty years, in which he spoke of the decline of rationalism and the rise of biblical faith and its connection with true church principles. The second day, Professor Arndt proposed a question upon the need among Evangelical Christians of better understanding their advantages over Roman Catholics, and the importance of waking up to their duty. He allowed that there had been

great laxity in the Protestant Church, and Romanists had been far more faithful to their ecclesiastical interests. The next question referred to modes of quickening the devotional element among the people. The opinion was, that too exclusive regard was paid to the sermon, that the sacraments were too much neglected, that churches should be opened an hour before service, that more instruction should be given by Bible classes. The third question concerned the instruction of candidates for confirmation, and closed the second day's proceedings. The third day was given to a discussion of the relation of the Evangelical Church to the Lutheran and Reformed creeds or symbolical books. The general desire was for the adoption of some more definite standard than was at present maintained.

Thus it seems that there is quite an earnest church zeal springing up in Germany. While we of course cannot go with these pastors in all their measures, we must by no means attach the offensive ideas to their statements, which their words might indicate. We must not judge German language by the English standard, nor believe that the Oxford doctrines in their exclusiveness are maintained in Prussia. With some of the views advocated in their meetings we can fully agree, and so far as the need of more devotional life and more lay action are concerned, their discussions resemble those of our own recent assemblies. But however that may be, we may at least take a hint from our German brethren and be up and doing for our profession and our Church.

We need, we repeat, to elevate the character of our Ministerial Conference. We need a more general attendance at its meetings, greater care in providing subjects for its deliberations, more method in its proceedings. Fidelity to its claims may do much in support of the Church and Ministry, and in keeping off the day when our altars shall be desecrated and our clergy dishonored. In striving for the dignity of the profession, we are striving for the good of the people and for the advance of that Gospel whose preachers have high authority for magnifying their office. New England has done much for her clergy. They are recreants if they forget the obligation, or yield their important trusts to the threats of the disorganizer or the assumptions of the bigot. Many who may smile at our present

strain of remark, and boast of their own high isolation and independence, may live to repent of their neglect of professional brotherhood, and wish that they had taken an earnest stand with their brethren in defending and advancing the common trusts. Much more might be said upon this topic, but we pass to another point.

Our clergy owe their good offices to the furtherance of those important assemblies, in which they are called upon to join with laymen for religious purposes. There they may alike get good and do good.

The habits and pursuits of the profession are apt to cramp their minds and dull their manner. They speak generally upon set occasions to a set audience, without the stimulus of extraordinary events or the excitement of other voices, whether in agreement or opposition. Their voices are in danger of monotony, their manner is prone to formality, and their ways of thinking are sometimes narrowed by the routine of a beaten path. Many preachers are so little at home with their audience, that they never look at them, and either from diffidence or abstraction gaze upon vacancy or else fasten their eyes upon some favorite corner of the church walls. They all need the fervor of occasional discussion to give life and sociality to the manner. If they rightly employ the opportunities of the Conference and the Convention, they will be able to break up many a bad pulpit habit, and especially learn the art of being on terms of familiarity with their hearers while they are speaking, and of gaining more of their countenance by giving more of their own, and changing the cold correctness of the academic reader into the unction of the earnest preacher. As a denomination we have our peculiarities in the pulpit. We have not the nasal twang nor the sanctimonious drawl, but there is a *Cambridge tone* which is not uncommon among us, and which would be much helped by the stir and animation of fervent extemporaneous discussion. The style of writing, and method of arranging the thoughts, would also be much aided by the free discipline of open debate and popular appeal.

Yet we are not to think so much of self-culture as of the good of our cause in the conduct of religious Conferences; and of course as we are zealous for a good cause, we are doing most for our own minds. We cannot expect to exert

a wide influence, without doing something to impress men's minds beyond the stated services of the Sunday. Our regular societies have often been much edified by Conference meetings, and certainly in the new settlements on missionary ground we cannot expect to do much unless we can freely suit our ministrations to circumstances or dispositions, and when the occasion demands, in open assembly encourage the brotherhood or withstand opponents.

Much might be said of the duty of ministers towards social meetings in their own parishes or among neighboring parishes. But we would speak now particularly of those larger Conventions at which they are called to meet with their lay brethren, to promote the common good. Two regular Conventions of this kind make a demand upon us each year. In the spring we are called together in Boston, as Unitarian Christians, to consult upon our direct denominational interests. In the autumn we are invited to some town or city, to meet the brethren there, and encourage them and one another in every good word and work. These two assemblies may be very much elevated in their character and influence by suitable care.

The meetings of the American Unitarian Association have obviously greatly increased in interest of late. The debates of the last meeting will not soon be forgotten, nor will the example of general charity shown during the discussion of a most exciting topic be soon lost sight of. A more careful preparation of business, and more point and brevity in the speakers, might make these debates much more interesting and important. As to the public addresses at the public meeting in the church, much needs to be mended. They are generally unworthy of our body. They are too long, too desultory and disconnected with one another. By a suitable arrangement of topics and speakers a meeting might be held that would produce a vast influence on our whole people. The time is much too precious to be taken up by persons who apologize for not intending to speak, and who frequently show that they have not sufficiently reflected upon what they say. Men who cannot speak well without careful preparation should make such preparation, and not obtrude their crudities upon a thousand hearers; and they who can speak well impromptu would better take up no time with apologies. Proper thought

in the right quarter would make our spring meeting of the Association a Pentecost of happy influences. May the proper thought be taken.

For three years we have held a Convention in the month of October; the first year in Worcester, the second in Providence, the third in Albany. These Conventions have been very successful. If they have had any fault, it has been too much of an exclusively clerical tone. Questions interesting to a circle of ministers, rather than to the general Christian community, have been made too prominent. More laymen should participate and a more popular air be given to the discussions. Yet a glance at the various resolutions that have been offered at these Conventions shows that a very broad range of subjects has been treated, and we all know how deep an impression has been made by them. At Worcester, in 1842, the range of topics was very broad, embracing resolutions regarding the grounds of gratitude and encouragement in the prospects of our denomination; a tribute to the memory of the lamented Channing; the demand for urging pure Christian morals in the midst of prevalent fanaticism and laxity; the state of religion in our country as calling for more zeal on our part; the need of more ministers; the claims of feeble parishes; the recent missionary movement among our churches in Boston; and the duty of distributing our publications. The next year, came the Convention at Providence, probably the most stirring and edifying assembly ever held in our denomination. The resolutions treated of the need of more distinct doctrinal preaching; of the great loss sustained by the death of eminent brethren; the need of more union in our churches, especially among our men; the demand for a higher devotional spirit; and the claims of the ordinances of the Christian Church. At Albany, the present year, three resolutions were discussed, relating to Christian faith as the element of righteousness; the need of a reform in the heart in order to enjoy this faith; the adaptation of our views of the Gospel to the wants of the soul, and our duty to give them free and wide diffusion.

At each of these meetings large numbers of our clergy and laymen were present, and the discussions were very free and inspiring. Discourses were given in the evening, and at the former two the Communion was administered.

A precedent has been established that will not soon be forgotten. Each autumn we hope to have Conventions that shall increase in interest, refresh the communities where they are held, and act upon our whole body. More thought should be expended upon arranging the business, more adaptation should be given to the discourses, more regard should be paid to the wants of the people, a more general cooperation should be shown on the part of our laymen, more care should be bestowed upon the devotional services, especially the singing which should be general. With proper forethought and zeal, a new power may be given to these semi-annual Conventions, that shall make the season of the falling leaf a time of budding promise in the vineyards of the Master.

In closing what we have to say of the duty of the clergy towards such assemblies, let it be remembered that all which furthers the spiritual life of our people favors the success of our large religious gatherings. In one point preaching is especially favorable to this result. One great reason of the coldness of our people in conferences, and their comparative reluctance to take part publicly in devotional services, to join freely in hymn and prayer, is to be found in their indistinct views of the proper qualifications necessary to justify a man in applying to himself Christian promises and privileges. That a man may sing the songs of Zion, he must feel that he stands on some part of the holy mountain; to express or entertain Gospel hope, he must think that he stands on Gospel ground. Merely ethical preaching cannot produce this result. The doctrine of faith working by love and bringing the soul upon new spiritual ground, is able to do this. As that doctrine is taken out of the hands of bigotry and cant, and preached in its freedom and strictness, it will be found that a new life will visit our altars, and swell the numbers, warm the hearts, and tune the voices of those who attend our Conventions and Conferences. Too many of our people stand on ambiguous ground, doubting whether they are Christians or not, and wavering because of their doubt. The Gospel, in its demand for faith and its promise of the spirit, converts diffidence of self into reliance on God, and exalts the soul through its very humility.

But few words can at present be given to the last branch of our subject — the duty of laymen towards the religious assemblies at which they are called to take an active part. Laymen need the influence of such meetings, and such meetings need the influence of laymen.

It is not well for men of business to be active on almost every subject and passive in reference to religion. They ought to do something to fix their affections, and deepen their convictions. Business is full of stubborn facts, and religion, in order to be efficient, should be a stubborn fact too. It should not be crowded out to make way for money-getting. Men should be willing to give some of their time to the aid of religious institutions, certain that they will receive more than they give. They should be willing to commit themselves to a good cause, and make some pecuniary sacrifices in order to meet all just demands upon their time and attention at Conventions and Conferences. One of the most remarkable aspects of the great religious assemblies of our land is the presence and commanding influence of laymen. As a denomination we are rather backward in this respect. Our merchants and professional men too often shrink from their proper religious duties, and leave all to the clergy. In this way their own spiritual life loses important incentives, whilst our religious institutions lack the counsel and energy to be derived from men of active habits and varied experience.

When the laity withdraw from taking part in religious concerns, one of two results follows. Either the spirit of the Church becomes feeble, sentimental, unmanly, or else it kindles into a fierce priestly ambition. In the Protestant Church the former, in the Catholic Church the latter has been the frequent result. It is evident that we have our part in the ills of Protestantism, and need more cooperation from the manly intellect of our lay brethren to give vigor to our institutions. It is evident that the hierarchical bodies of the land, especially Episcopalians, will be carried into the excesses of priestcraft, if the laity do not stand forth in their rightful places, as the champions of freedom and moderation.

May our laity take a bolder stand for the faith, and give more of their energies to Christ and the Church. Unsur-

passed by any denomination of equal number in the world, for energy and success in business, general intelligence and social privilege, they have yet to learn their high obligations to the Gospel, and give their best influence to the religious institutions which they revere as from God, and love as a precious inheritance from their fathers.

We should like to treat this point more fully and minutely, but our remarks have already extended to greater length than we anticipated in the outset. We should like to resign our pen to some of those who have been successful in enlisting the active zeal of the laymen of their parishes in all the good words and works of our brotherhood. Let some one of them take it up and finish the discussion of the subject.

S. O.

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#### ART. II.—LIFE IN THE SICK-ROOM.\*

SOME may, possibly, have been misled by the title of Miss Martineau's volume to expect in it a manual of the common sort, for the use of invalids. But it is found to be far other, and vastly more, than this. Not deficient in whatever pertains to its special purpose, it is rich in thoughts and suggestions of high value, relating to topics of a wide and general interest. It supplies the results of much and profound reflection on the science of human nature. It is occasionally eloquent on themes which connect themselves with the higher spiritual philosophy. It combines the discussion of great principles with the noblest persuasives to great virtues.

The variety of tone and manner, as well as of topics, in these Essays is remarkable. We are far from being confined to the same wailing chord. One may even detect a sportive fancy at work among the graver faculties, pleasantly doing the bidding of a kind heart. We might cite in proof the Essay styled "Nature to the Invalid." How

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\* *Life in the Sick-Room. Essays.* By HARRIET MARTINEAU. With an Introduction to the American Edition. By ELIZA L. FOLLEN. Boston: L. C. Bowles and W. Crosby. 1844. 12mo. pp. 204.

exhilarating, and how beautiful it is! So too, that entitled "Life to the Invalid," in which we almost forget we are reading any other than a very lively discussion by a fine mind in high health and spirits. Nothing morbid occurs in the whole book. The evils which it brings to view are those we recognize, as found in all sick-rooms, not heightened, sometimes softened in the description, and always spoken of with a calm, uncomplaining spirit. The author is quick to acknowledge every mitigating circumstance which blends with painful scenes, every remnant of good in any, however unhappy condition. Her affectionate gratitude may exaggerate, but never undervalues. In giving moral counsel, or enumerating moral dangers, her humility prompts to the phrase, "the liabilities of *us* sick." And we know not what disparager of human merit would not be reenforced from her lowly depreciation of all solace borrowed from the conscience, to which she refuses the office of consoler altogether. We mark on every page some new proof how calamity has been overborne by spiritual power; how the mind that "by disuse had forgotten its sense of enjoyment," has yet kept its lights undimmed, its aspirations still ascending, its love disinterested and fervent, and its piety, like the wave-worn rock, immovable amidst the storm. Indeed, it is for its rational yet elevated and spiritual views of religion, its clear and simple, yet sublime and ennobling inculcations of duty, that this production will make most interest for itself in the general mind.

The charm of the book to those in whose behoof it was written, will be the thorough apprehension of their case which it manifests, and that true and deep sympathy with them which pervades it throughout. The sick sometimes need the spiritual aid and comfort, which can be found only in the presence with them of one who enters into their condition, understands and feels it. They languish, not seldom we fear, as hopelessly in want of a perfect sympathy, as for the adequate relief to their outward malady. Here they have, reproduced from another's experience, whatever in their own has most perplexed and disheartened them. They are taught by one who has known all they know of the condition of which she speaks, and are encouraged and strengthened by sympathy and affection in a fellow-sufferer. That she has tasted their griefs and felt

their trials they are painfully sure, but the pain is removed by the triumph over all these which is revealed in her work, and of which she shows them how they may partake. There is no indulgence to their faults indeed, and no attempt to screen them from the truths which search the wounded heart unsparingly. But there is a merciful tenderness intermingling with this fidelity, all the more soothing and dear for its coming from so true a spirit. Those who suffer with us cannot easily offend by admonitions which their better wisdom prepares them to give, and which are explained and enforced in the evident fruits of their own experience. Never was there a more cordial welcome to friend in the sick-room, than, we are confident, will reward the author of this excellent volume. She will give a new life to minds which were almost paralysed by the blow, that severed them from the influences on which they were too dependent for health and vigor. We can conceive no higher beneficence than that which has thus converted the very wreck of personal happiness to uses of charity, and made the severest personal endurance tributary to others' good.

From the fact that the work has reached a second edition in this country, we may reasonably infer that most of our readers are already familiar with its pages. We cannot however omit all quotation. From the Essay on "Sympathy to the Invalid" we cite the following, as a good illustration of the purpose and manner of the book.

"The archangel of consolation is the friend who, at a fitting moment, reminds me of my high calling. Not the clergyman, making his stated visit for the purpose; not the zealous watcher for souls, who fears for mine on the ground of difference of doctrine; not the meddler, who takes charge of my spiritual relations whether I will or no: none such are, by virtue of these offices, effectual consolers. But if the friend of my brighter days — with whom I have travelled, sung, danced, consulted about my work, enjoyed books and society — the friend, now far off, busy in robust health of body and spirit, sends me a missive which says, 'You languish — you are sick at heart. But put this sickness from your heart, and your pains under your feet. You have known before that there is a divine joy in endurance. Prove it now. Lift up your head amidst your lot, and wait the issue — not submissively, but heroically. Live out your season, not wistfully looking out for hope, or shrinking from fear: but

serenely and immoveably (because in full understanding with God,) *ENDURE.*' If such an appeal comes, and at any hour (for there is no hour of sickness with which it is not congenial,) what an influx of life does it bring! What a heavenly day, week, year, succeeds! How the crippled spirit leaps up at the miraculous touch, and springs on its way, praising God in his very temple! And again, when a thoughtful, conscientious spirit, guided by an analytical intellect, utters from a distance, not as an appeal, but as in soliloquy — 'With an eternity before us, it cannot matter much, if we would but consider it, whether we are laid aside for such or such a length of time; whether we can be busy for others at this moment, or must wait so many months or years: and as for ourselves, how can we tell but that we shall find the experience we are gaining worth any cost of suffering?' When such a thought comes under my eye, as if I overheard some spirit in the night-wind communing with itself, I feel a strong and kindly hand take my heart and steep it in patience. Again, a kind visitor, eloquent by using few words or none on matters nearest at heart, takes down from my shelves a Fenelon or other quietist, and with silent finger points to the saying, inexhaustible in truth, that it is what we *are* that matters — not what we *do*; and here, in one moment, do I find a boundless career opened to me within the four walls of my room. Again, a tender spirit, anxious under responsibility, says, 'If you could but fully feel, as you will one day feel, the privilege of having your life and lot settled for you — your spirit free, your mind at leisure — no hurry, no conflicts nor misgivings about duty, — you would easily conceive that there are some who would gladly exchange with you, and pour into your lap willingly all the good things that you seem to be without. I dare say we are very philosophical for you about your sufferings; but where I do sympathise with you, is in regard to this clearness and settledness of your life's duty and affairs.' To this, again, my whole being cries 'amen!' Here are a few of the heavenly messages which have come to me through human hearts." — pp. 46 – 48.

The following is from the Essay on "Death to the Invalid."

"To men of the most spiritual tone of mind, every attestation of the reality of unseen objects is a boon of the highest order; and no such attestation can surpass in clearness that which is afforded by the sensible progress of decay in the material part of the sufferer's frame. All attempt at description is here vain. Nothing but experience can convey a conception of the intense reality in which God appears supreme, Christ and his gospel divine, and holiness the one worthy aim and chief good, when

our frame is refusing its offices, and we can lay hold on no immediate outward support and solace. It is conceivable to the healthy and happy, that, if waked up from sleep by a tremendous earthquake, the first recoil of terror might be followed by an intense perception of the fixity and tranquillity of the spiritual world, in immediate contact with the turbulence of the outward and lower scene. It is conceivable to us all, that the drowning man may, as is recorded, see his whole life, in all its minute details, presented to him, as in clear vision, in one instant of time, as he lapses into death. Well — something like both these experiences is that of extreme and dissolving pain, to a certain order of minds. The vision and the attestation are present, without the horrors caused amidst an earthquake by the misery of a perishing multitude, though at the cost of more bodily anguish than in the case of the drowning man. Though there may be keen doubts in a modest sufferer how long such anguish can be decently endured, — whether the filial submission will hold out against torment, — there is through, above and beyond such doubts, so overpowering an impression of the vitality of the conscious part of us, and of the reality of the highest objects for which it was created and has lived, — so inexpressible a sense of the value of what we have prayed for, and of the evanescence of what we are losing, — that it is no wonder if the dying have been known to call for aid in their thanksgivings, and to struggle for sympathy even in their incommunicable convictions. If the shadows of the dark valley part, and disclose to such an one the regions that lie in the light of God's countenance, it is no wonder that he calls on those near him to look and see, though he is making the transit alone." — pp. 114–116.

We can give only one more extract, from the "Power of Ideas in the Sick-Room."

"Great is the power of all thought, congenial with our nature, over disease of body and morbid tendencies of the mind; but those which connect us with the Maker of our frame, and the Ordainer of our lot, are absolutely omnipotent." \* \* \*

"See what [their] force is, in comparison with others that are tendered for our solace! One, and another, and another, of our friends comes to us with an earnest pressing upon us of the 'hope of relief,' — that talisman which looks so well till its virtues are tried! They tell us of renewed health and activity, — of what it will be to enjoy ease again, — to be useful again, — to shake off our troubles and be as we once were. We sigh, and say it may be so; but they see that we are neither roused nor soothed by it.

"Then one speaks differently, — tells us we shall never be

better,—that we shall continue for long years as we are, or shall sink into deeper disease and death; adding, that pain and disturbance and death are indissolubly linked with the indestructible life of the soul, and supposing that we are willing to be conducted on in this eternal course by Him whose thought and ways are not as ours, but whose tenderness . . . . Then how we burst in, and take up the word! What have we not to say, from the abundance of our hearts, of that benignity,—that transcendent wisdom,—our willingness,—our eagerness,—our sweet security,—till we are silenced by our unutterable joy!” — pp. 164 – 167.

But we must forbear, and commit this gift of Christian wisdom, piety, and love to the thoughtful and, we are sure, thankful use of those whose highest welfare it was intended to subserve. For the principles which it inculcates, for the exalted ideal it presents, for the renovating spirit with which it is filled, the book cannot fail to be “a blessing to humanity.”

Recent inquiry has brought to light many startling facts, in relation to permanent unhealthiness, with its occasions. From these, one would almost infer that perfect, continued health had come to be the exception, instead of the rule, with the human race. What small community cannot array a host of invalids? What family is without one or more? Upon examination, there must needs be discovered, among the immediate causes of the loss of health, much ignorance respecting the conditions on which that great blessing of God is conferred and prolonged, and much neglect or wanton violation of the laws which determine the state of the human constitution. The blame which is called forth in these cases is sometimes extended to others, which properly fall under a different category. Hence some even talk, as if it were morally wrong to be sick. And the victim to even unmerited suffering is flouted, if he say, ‘There is a Providence in it.’

Unquestionably, there is large room for the severe but kindly meant animadversions, to which we here allude. Men and women, who might and ought to know better, do disregard the conditions and laws upon which health is dependent, expose and squander good constitutions, and bring on themselves and their children irreparable evils in the various forms of disease. In compliance with the

merest follies and extravagances, which happen to be called 'fashions,' thousands rush on their own death. The facts should be promulgated. The doctrine which reaches them should be solemnly, rigorously, we had almost said inexorably, enforced. Such infatuated solicitation of physical ruin ought to be repressed and rebuked with all reasonable severity. But still there is a limit to be respected. There are distinctions, important to be drawn, which may be neglected in our sweeping censures. Some things are more precious than health, or than life. The human heart is among them.

It were idle, to go about to prove that many other causes, besides the censurable ones which benevolent moralists concern themselves with, may induce an invalid's condition. Health may have never been possessed in soundness; hereditary disease may have prevented its enjoyment; it may be lost through innocent error, or sacrificed to benevolent impulses. One loathes the sensual view which would make man's best estate a healthful condition of his frame merely, irrespectively of the great purposes for which life and all our powers were bestowed. It is for the sake of those purposes chiefly, that we may covet permanent health, and be at great cost and pains to secure, or recover the boon. Apart from these, wherein lies its value to a noble mind? To a duty one might sacrifice his life, much more his health.

However induced, in spite of every care, diseases will come upon men. They come, *under* a Divine Providence, if not *by* it,—permitted, if not sent. Life in the sick-room is a common phase of human existence everywhere. While we direct to its removal all the power which better knowledge and increasing virtue yield, it becomes a proper and interesting question, how disease is to be considered with regard to the soul's life and progress? To what spiritual uses may the discipline of this form of suffering be conducive?

"No wise man will deny," says Miss Martineau, "that the healthiest moral condition is found where there is most abundant happiness. Happiness is clearly the native, heavenly atmosphere of the soul—that in which it is 'to live, move, and have its being' hereafter, and in proportion to its share of which, here and now, it makes its heavenly growth. The divinest souls—

the loftiest — most disinterested and devoted — all unite in one testimony, that they have been best when happiest, that they were then most energetic and spontaneously devoted, — least self-conscious." — pp. 147, 148.

To this position, taken as it is designed to be, we assent of course, although we might prefer it stated with its implied qualifications. Who doubts, that a vast many of our race would have been better, if they had been happier? Who, — that has seen, what too often occurs, youth become apt to evil, when the morning of life has been shorn of "its natural blessedness," and the man grow reckless of duty, after he has despaired of reaching the good for which he has panted and struggled long years in vain? It is clear, that the moral nature is likely to fare best where the whole being is in its proper, normal condition. Yet, the human soul has energies enough to burst all the bonds of untoward circumstance. It has shown that it *can* "make its spiritual growth" in spite of the limitations which tend to dwarf its powers, and the sufferings which threaten to blight them. The heroic virtues, which have honored and blessed our common humanity, are the trophies of such a victory. Some sublimer redeeming influence has superseded the inferior agencies of good, in such instances, but not demonstrated their inutility. If, however, according to the test above cited, abundant happiness be the soul's more genial atmosphere, without which it may pine, in which flourish, what shall we say to the invalid's lot? Small is the portion of this propitious element which gathers around life in the sick room.

It would be worth our while to trace, amidst the desolations which permanent disease creates, the footsteps of that Mercy which descends to repair them. We do not admit to our minds freely enough the lights which might gild, if they could not dissipate, the clouds which brood over them. God forbid we should represent as less than they are the sorrows of the sick. They can hardly be spoken of unreservedly to the healthy and happy, without the semblance of exaggeration. But they who will enter the dark retreats which cover them, may know for themselves what those sorrows are. Others cannot know by being told. Yet sternly, terribly, as the evils in the prison-house of the victim to disease may frown upon us, there are good angels

among them, whom having seen we remember forever with inexpressible tenderness and joy.

One element among those most obvious in this sad condition, is the deep, entire, often dreary seclusion it implies. In health we range far and wide, unrestrained. Our track is on the morning dews "o'er every pleasant hill and dale;" we linger at nightfall by the murmuring brook, or the shore which echoes the moan of the sea. Nature opens for us all her springs of delight. Society awaits our coming, with other pleasures and gifts of instruction to bestow. And there are yet other resources for mind and for body, wholesome and not without their charms, in the scenes where business traffics. This free contact with a thousand varieties of outward objects and interests is replete with spiritual uses. We lose and forget ourselves in the open world. Collision brings out thoughts and feelings which had else slept within us, and the soul may be thus enriched, and is always quickened and animated. The intellectual activity receives here direction as well as impulse, and when tending to excess is conducted off through many safe channels. But with health this liberty passes away. The invalid must dwell apart where the world will not follow him. He has few severer pangs than the one which accompanies the conviction, that he is henceforth cut off from free intercourse with nature and society, and has no longer a part in the common business and amusements of life. Long will images of objects once cherished, but abandoned now, continue to haunt his waking and his sleeping hours. In his feverish dreams he resumes suspended tasks, stands at the wonted desk and writes, makes sales, calculates accounts; or he revisits favorite places, sits beneath the tree on the rock which he rested by when a child, joins the merry ring on the green sward, kneels on the hassock with his parents to pray. But he wakes to find it only a dream. He is alone in a retirement from which he can seldom, perhaps never, be withdrawn. Not his, the solitude which the scholar knows well to enliven. Happy were it so. With his aching frame and unstrung nerves few studies could be made compatible, supposing he had the disposition and the means to pursue them. Not his, the solitude of the artist; those are brighter and happier hours than his, which are spent with pallet, pen, or chisel in hand, how-

ever spent alone. Intelligence with him has put off its dignities, and genius has done with her creations. The hands which hang down and the feeble knees are no more unsuitable to their wonted uses, than the higher faculties to their former employments, in their present drooping and spiritless condition. He sits, alike in pain or quietness, idle, or with varied expedients, all poor enough, to keep from seeming idle. What exertions of mind or body he puts forth are so different from those he once made, that he can find nothing in them to raise self-esteem, though they help to beguile the sorrows he must still endure. Other and yet darker incidents overshadow the picture, but we will not name them. Enough, if we have indicated what is implied in sequestration from the common paths and interests of men.

And have we any offset to all this? There is one, arising from the very circumstances that produce the evils we have adverted to. In exclusion and banishment, amidst dreariness and despondence, when heart and flesh are failing, the soul obtains a new, and a more profound conviction than it ever had before, of the highest truths. How does it then begin to apprehend as a reality the great presence of God! He was near in happier scenes and hours, as He is in these. But many other objects were interposed, which turned the thoughts from Him, or attracted to themselves what should have been his alone. In the captivity which has torn it away from them, it is restored to Him. God becomes to the soul then a refuge and solace, when the idols it had suffered to supplant him have been all destroyed.

There are few situations in which man feels his relation to God and his dependence on the Divine mercy more sensibly, than in the solitude created by a hopeless disease. The stillness necessary to the shattered frame is propitious to the holiest thoughts and emotions. The humiliations which are attendant upon infirmity and pain bring low, even into the dust before him, whatever exalteth itself against God. The helplessness, that knows not what to do nor where to look for relief, carries us to him who is able to supply all our need. Ah! with what emphasis might a sick and dying man reiterate the exclamation, "I have

heard of Thee with the hearing of, the ear, but *now* mine eye seeth Thee !”

With its new sense of God, the afflicted and humbled spirit attains also a better knowledge of itself. The essential worth of a human soul is effectually taught by the process which takes all its dross away. Life in the sick room is existence stripped of its factitious adornments, from which all pomp and pride and festal shows, the glory of man, have departed. Whatever had been fuel to vanity is consumed in that furnace ; all that was beautiful to the eye of a fond self-esteem is marred there ; but beneath these is disclosed what outvies them by an infinite value. It is when man has seen all distinctions but moral ones reduced to nothing, and has learned how unavailing are riches and titles and pleasures to meet life's sorest exigence, and prepare for death's severing blow, that he begins to know in what his own worth consists. And in the penitent endeavor to repair what by the frailty of his nature and his own sinfulness has been lost of that true worth, he has a consolation which beguiles him of all that is bitter in the thought of other losses, which he wants power to make good again.

To the better knowledge of himself, and more intimate communion with God, the discipline of his peculiar lot will add, for the invalid's solace, a more adequate appreciation of his fellow-beings. They who minister to his wants, give him the daily blessing of their sympathy, and lavish their affection upon him, are understood now and valued as they deserve. His dependence upon their assistance and care for the alleviations which his suffering state admits, makes him feel how little he deserves in comparison with the much which he receives. Their sacrifices of rest and ease and enjoyment for his sake, teach him the disinterestedness which he requires to have constantly in exercise, if he would not sink from wretchedness to self-contempt and despair. How the voices penetrate us, which “ whisper of peace” to our sick hearts ! What a beauty is there in the smile that beams within our close apartment ! How we welcome the kind ones, who come to break the long stillness of our solitary room with their pleasant words ! Then are love's divinest offices made known to the soul. And to the help of our purer purposes and humbler efforts to

improve the fruit of the sharp teachings of pain, comes the strong impulse which is imparted by the virtues in others which have so redounded to our good.

Yet another element in the spiritual process which is going on amidst the sorrows of sickness, is the deeper conviction obtained through them of the value of our Christian faith and hope. It is when the night of life's direst experience has fallen upon us, when the true light pours down upon a mind bewildered and fainting in an untried, unimagined way, that the Gospel proves itself divine. "He that believeth hath," then, "the witness in himself." The conviction produced in life's best and happiest hours, cherished amidst every vicissitude, having borne the soul onward in peace "through all time of its prosperity and all time of its tribulation," remains to cheer and strengthen it in the season of desolation, decay, and death. In the methods which God employs to deepen and secure such a faith in himself, in the Redeemer, and in immortality, the lingering agony which belongs to an invalid's experience has its place. The endurance is more than compensated by the unutterable feeling of the preciousness of those promises and hopes, which is obtained by the fiery trial.

E. Q. S.

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#### ART. III. — MISS BREMER'S NOVELS.\*

ALTHOUGH the translator of one of Miss Bremer's tales informs us that it closes the series of her published works, we are aware that she considers herself but upon the threshold of her literary career. She speaks of these works as only forming an introduction to others meditated or in progress. At this late period, after so much favor has been shown to her, we deem it not necessary to enter into a critical discrimination of her merits as a novelist, but would propose merely to notice some of the peculiarities which make her stories, in our estimation, invaluable.

We can truly say that it has been with unfeigned gratification, that, in the deluge of light literature which has been poured upon us from all lands, our eyes have from

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\* *Fredrika Bremer's Novels.* New York: Harper & Brothers. 1844.  
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time to time fallen upon one of the goodly succession of narratives from this amiable and accomplished writer. If the system of cheap publication will oftener afford us such works, however much we may regret the seeming injustice to the foreign author, we should dislike the interference of any circumstance which would prevent their wide-spread circulation. The sudden and general popularity of Miss Bremer's books, (while others with more captivating titles are passed by,) carrying with them as they manifestly do such genial influences, goes far to invalidate an opinion, too prevalent, that it is not safe to trust the general reader even to make a selection from that kind of literature of which so large a proportion is worthless, and a larger still detrimental.

Miss Bremer has come to us in good time, and we greet her most cordially. She has come with a warm heart to take all to her sisterly affections, and her musical voice chants sweetly those strains that compose the tune of every day life. It is preeminently her good fortune to have mingled the genuine elixir of life, for she has offered us that beverage which will ensure perpetual youthfulness of soul. The providence of God, nature and its changes, the human race under all circumstances, earth and heaven,—all things are viewed with a serious, religious philosophy, and all overflow with poetry, the poetry that in its spirit breathes that calm influence which tends to make us content with our situation in life. Seldom have we found a writer who will better bear Shelley's test of the true poet:—

"Poetry turns all things to loveliness, it exalts the beauty of that which is most beautiful, and it adds beauty to that which is most deformed; it marries exultation and horror, grief and pleasure, eternity and change; it subdues to union, under its light yoke, all irreconcilable things. It transmutes all that it touches, and every form moving within the radiance of its presence is changed, by wondrous sympathy, to an incarnation of the spirit which it breathes; its secret alchemy turns to potable gold the poisonous waters which flow from death through life; it strips the veil of familiarity from the world, and lays bare the naked and sleeping beauty, which is the spirit of its forms."\*

Those of our readers who have been delighted by the perusal of that book which with such witchery touches upon

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\* *Essays.* Vol I. p. 58.

all things on earth and in heaven, and is so unambitiously entitled "Letters from New York," will recognise in our authoress that same observing and kindly spirit, carried out into a broader and more general life, which is such a remarkable quality in the genius of our own Mrs. Child.

The first peculiarity that we would notice in Miss Bremer's novels, is their deep religious tone. It is not that superficial, sickly sentimentalism, which is found infused without measure into most of the, so called, religious novels. It has not been derived from the creeds and customs of bigoted, fanatical men. She has evidently listened to the deep-toned truths of the revelations of the Almighty God. She catches the rebounding echoes, as nature's wonders, in perfect concord, give back the sound. She lists as it falls in soft music, or direful thunders, down into the depth of the souls of men. The Divine goodness gleams over all earthly scenes, and is reflected into, and lights up the dark desert of the benighted mind. After feeling our way uncertainly through the will-o'-the-wisp vagaries of many of the popular novelists of the day, it is no slight relief to give ourselves up to the guidance of one who we feel cannot go astray. We have, moreover, no confidence in any views of human life, or in any speculations upon it, which do not in the outset recognise a religious capacity and require sternly its development. The only solution of the mystery of man's nature and destiny, and the only legitimate mode of translating the language of Providence, we are convinced, are to be found in the Christian faith. In our estimation of books and authors how often are we reminded of this truthful sentiment of Channing; —

"Religion, if it be true, is central truth, and all knowledge which is not gathered round it, and quickened and illuminated by it, is hardly worthy the name. Men of the highest intellect should feel that if there be a God, then his character and our relation to him throw all other subjects into obscurity, and that the intellect, if not consecrated to him, can never obtain its true use, its full dimensions and its proper happiness."\*

Another of the peculiarities of Miss Bremer's writings we find in her unsophisticated and enthusiastic admira-

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\* Works, Vol. I. p. 207.

tion of nature. This she evinces when she attempts to paint that ever varying change which the material world presents. Upon her page the bright morning breaks upon us with its silvery, sparkling dews, and we feel the bracing breeze laden with the fragrance of all the flowers. We hear the "shrill, cheerly notes" of the skylark, "soaring and singing higher and fainter" until the lessening tones melt into the ethereal distance. We then turn to the merry chirps of the swallows, as they "circle hither and thither," and skim with their tiny wings the cool, glistening waters. And anon there breaks upon us the full chorus of all the voices of the morning. The noon of a summer's day comes on with its "grey, cloudy heaven," "its yellow, dry earth," "its languidness and silence," making us to feel its oppressiveness. The calm twilight hour succeeds, after the sun has gilded the hill-sides, shaded the vales, and lighted up gorgeously the canopy of cloud, when darkness is lowered so gently down. We then feel that "unnumbered spirits walk the earth," and are hushed at the solemn scene and awful presence in which we meditate. The change of the seasons is as faithfully portrayed; — the gentle approach of spring, with its "airy leaf-garlanded grottos" where the birds nestle, its song and fragrance, and its resuscitating influences; the summer, with its heat, its tempests, and its ripening fruits; the autumn, when earth's drapery fades and falls away; the winter, — and such a winter as she describes in Norway, where "nature proudly wraps herself in sterile repose," disposes us to rejoice in our more temperate clime.

In her description of scenes and changes, we have a consciousness that we are in the company of one who observes and appreciates all of nature's fitful moods. In the mild and gentle no fairy spirit could revel more joyously, but when the fury of the storm comes on, with the rolling thunders, the dark cloud chariots which "career over the pinnacles of the rocks and abysses of the vallies," she assumes the deep Norse tone of Ossian, and moves in a befitting sphere to direct and rule the tumultuous elements.

Miss Bremer — to notice one other of her peculiar excellencies — is not less successful in describing the aspects of human life, and especially those domestic scenes in which

character has its freest expression, and in delineating which the novelist may discover, if not the rarest genius, the most genial sympathies. She seldom aims at the heroic, and we like her the better for this. We find not so much of heroism in our every day life as of tamer qualities, and we value the writer most highly who can please and satisfy us with those scenes in which our life in this world must be passed. There is a charm in the very name of home, but we apprehend that it oftener arises from the freshness and vigor with which youth lays hold of a few pleasant objects and circumstances, and thus associates these with it, than because it is the "heaven on earth" it may be made. When we find our authoress drawing those traits most requisite for domestic happiness with such delicacy and faithfulness, and we are thereby prompted to possess them ourselves, we care little about what are termed the higher qualities of the novelist.

In the character of Judge Frank we have the personification of the good and faithful father; — a strong and dignified man, and a kind and loving one; — a father whose beneficent influence over his children gives them an understanding of the full expressiveness of the prayer, "Our Father which art in heaven."

The good mother: — and we must here confess our weakness, if any one can so deem it. We are fully acquainted with all the relationships that exist in human life, their endearments and entwining influences, but our earliest tie takes precedence and is strongest of all. The qualities of Elise, as exhibited in her home, gently released us from the present, carried us back over the rugged years of manhood's experience, laid us quietly in childhood's cradle, hid our face in the maternal bosom, and folded our arms around that well-remembered form we first loved. They have given us an impulse of increased love for all good mothers.

For the good wife we can no where find a more genial example than in Franziska. And her *Bear*! No lady need desire a more faithful and affectionate husband. We have never found a picture of conjugal life that accords so truly with our own peculiar taste. Despite the dissatisfaction and misery that manifestly follow the ill assorted connexions in the married life, man and woman continue to

rush together into the nuptial state, and too late discover their unfitness for each other, and eke out an existence of mutual dislike and servitude. How little of the true spirit of love enters into the majority of these accidental or convenient combinations. In a great degree we must attribute this lamentable deficiency to the gross imperfection of character which prevails in many instances. Lord Chesterfield's advice to his daughter, "Do not inquire too curiously into the particulars of the early life of your husband," becomes a law to many a beautiful and delicate girl, who too late finds him, in whom all the intense ardor of her young affections has been placed, to be, not the true-souled man, but the unprincipled monster. And girls, also — we cannot spare them this serious admonition — pass too many of their "loving years" in the acquisition of those superficial qualities, which, in the trying experience of subsequent life, are as evanescent as the flowers' fragrance beneath the peltings of the storm. The consequence comes in that intolerable weakness and puerility, which many a wise husband laments in his once "pretty little wife."

The good husband is he alone who is the good man ; is he whose youth and earlier manhood have been one constant progress, onward and upward, in the development of the soul's most noble faculties. Aberrations from this course he remembers not. Dissipation and licentiousness offer no tempting suggestions to him. His whole nature, determined in the right, bends not to such ignoble weakness and grossness of sin. The heart's affections are pure.

The good wife may possess all superficial accomplishments, — will, if possible, acquire them, — and give them due appreciation, but these are matters of secondary importance. She must have a soul ; must have a quick perception of the beautiful, the true and the good, a sensitively benevolent heart which feels for all her kind, and that extreme delicacy and purity of character which know nothing of the coarseness and vulgarity that come of ignorance and sin. Such an one only could be the presiding genius of our home. Such an one only could we love boundlessly — give any amount of affection short of worship. We could toil for her, suffer for her, if need be die for her. We are aware that we require much in a wife ;

but we require even more in the husband. We are not visionary, but within the bounds of what we know to be possible, nay, practicable. We cannot recognise anything to be desired or toiled for in this world, but the soul's progress and happiness. What satisfaction and profit may arise from the conjugal state, if its requisitions are fully estimated and regarded! Purity of character, congeniality of thought and feeling, the deep mutual sympathies of the soul, the merging of two loving spirits into one, — these things are only understood by the husband and wife who are true to their own natures and faithful to each other.

"If we reason, we would be understood; if we imagine, we would that the airy children of our brain were born anew within another's; if we feel, we would that another's nerves should vibrate to our own, that the beams of their eyes should kindle at once, and mix and melt with our own, that lips of motionless ice should not reply to lips quivering and burning with the heart's best blood."\*

This fulness of conjugal life we find remarkably delineated by Miss Bremer.

We might remark too upon her portraits of children. Every reader of her tales has in recollection the astounding numbers she announces in all her families, and what well behaved children she has contrived to make them. The beauty of this character in her hands is its unaffected naturalness. Her children are not "old ones" dwarfed into Lilliputians, but real "young ones" with the full glee of new life upon them.

With such characters as we have briefly noticed it would seem to require little skill to form pleasant homes. At any rate she not only succeeds in her family combinations, but she throws the charm of her own heart upon them and brings over all the rich warm glow of happy domestic life.

Few writers of fiction succeed in portraying the delicate and refined woman. Here is a glance however; we do not pronounce it entirely satisfactory, but its beauty and truthfulness make a vivid impression on our fancy.

"Gaze into a pure fountain in the moment in which 'day divides itself from night,' see the magic light of morning at once mirroring itself therein with the heaven and its glittering stars,

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\* Shelley. *Essays*. Vol. I. p. 136.

and thou hast an image of Nina's soul. So pure was she — so gleamed in the depths of her being every eternal truth. But all this sweet splendor broke as through a twilight; it was a foretelling of light, not the light itself. She was the original man — as man in his innocence — in his first holy beauty. Her soul seemed to be one with the beautiful body; it belonged to it and appeared moulted into it. Her manner possessed that charming repose which nothing of self-consciousness can counterfeit. Unconstrained but modest, she was self-collected. It gave a sweet tranquillity to the mind and to the eye, to contemplate her. How beautiful and harmonious were the movements of her tender arm, of her fine white hand; her gait how floating, how quiet, and noble! It would be difficult to give a description of the beauty and charm of her countenance; but he who had seen the pure finely-arched brow made radiant, the silken soft hair, the wonderful eyes beneath their long dark lashes, the small Grecian nose, the bewitching mouth, the sweet oval of the face, and the dazzling fair skin, must have declared that she was the loveliest creature of God's creation." — Nina. p. 14.

Being conversant with the heroes of many of the popular novels of the day, we can turn with singular complacency to Edward Hervey.

"Hast thou ever met with one in whose presence the soul has strengthened itself by an unspeakable satisfaction, and from whom a blessed feeling of satisfaction has poured itself through thy whole being? Hast thou met with any one who made thee at peace with thyself, with God, with life, and with thy fellow-men; any one towards whom thou turnest involuntarily, as the sun to the light, or as man to a quiet angelic nature? If so, thou hast experienced what must men feel in the presence of Hervey. It was as if a mild sunshine diffused itself from his heart."

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"What was indescribably attractive in him was the unspeakable gentleness and benevolence of his glance, his beautiful smile — a decision, a clearness and freshness in his whole being — all these contributed to increase yet more his influence." — Nina. p. 74.

We are disposed to show more favor, because so little is claimed. "Sketches of every day life" is no sonorous title to decoy the imagination before opening a book. Consequently as we discover merit, it seems of tenfold value, appearing in such modest simplicity. Her deep reli-

gious sentiment, her love of nature and happy manner of expressing it, her tact at catching the minute expressions of humanity in such characters as she has attempted,—these we consider her prominent traits as a novelist. And she is not entirely deficient in a higher order of genius. The humorous fancies of the Frenchman and German at the north pole remind us of the comical “unintentionals” of *Pickwick*. Some of the scenes in which we find Bruno and Hagar, for tragic power, will bear favorable comparison with the severest in the “*Bride of Lammermoor*.” Her calm, beautiful philosophy reconciles us more to a life of trial, disappointment and change, by directing our attention to so many redeeming influences. She aims evidently to present truth and reality in their most attractive forms, and we know of no better manner of shewing how she does this, than in her own glowing words.

“The picture of reality must resemble a clear stream, which during its course reflects, with purity and truth, the objects that mirror themselves in its waves, and through whose crystal one can see its bed and all that lies therein. All that the painter or the author in the representation of these can permit to his fancy, is to act the part of a sunbeam, which without changing the peculiarity of an object, yet gives to all hues a more lively brightness, lets the sparkling of the waves become more diamond-like, and lights up with a purer brilliancy even the sandy bed of the brook.” — *H— Family*. p. 40.

There is no mistaking the hearty, benevolent disposition which breathes through all her pages.

“Oh! I would clasp the whole of human kind  
Unto my warm and love-o'erflowing heart;  
Would with its blood appease all human pain,  
And with its pulses kindle only joy.”

If we have not found true poetry in her sober prose, we have no conception of the nature of poetry. If that is not a truly religious spirit which has with such prismatic power separated the varying shades and colors of human life, and spread them out before our eyes in such harmonious beauty, we must confess we know not what religion means.

We rejoice at the popularity of these books in our country, for in the tumult of party strife and amidst the engrossing cares of business there is much need of the purifying influences which they throw upon us in these pictures of

every day life. We have in many respects learned from her to look more kindly and contentedly upon the connections and duties of the world. When we recall to mind the sensation with which we have waded through the literary abominations of some authors who are "new to fame," it must be admitted that this is no slight commendation. We would see this pure-minded writer domesticated in every family in our land. She is a perfectly safe person to introduce to our wives and daughters, and can be left in the children's way much to their amusement and edification. Her pen is plumed from the wing of the dove of peace, and her soul, before it illuminates her page, has caught its light from heaven.

H. J. B.

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ART. IV.—BUSH ON THE RESURRECTION.\*

PROFESSOR BUSH is well known in our theological world, as a learned and acute commentator, of the Orthodox school, upon the Old Testament. His writings have enjoyed an extensive circulation in the large body of Christians with which he is connected, where he occupies a position of much influence. His opinions are matters of great consequence to them, and the reception which his book has met and is to meet in that quarter is pregnant with many interesting inferences to us; as our readers will understand, when they are made acquainted with the spirit, the premises and conclusions of the work.

But, first, let us attend to the volume itself. It opens with a deprecatory Preface, in which the author expresses his fears that the novelty of his doctrine may bring down denunciation upon his head, which he endeavors to avert by the ordinary but weighty considerations, with which studious, conscientious and deliberate followers of truth have always, with such unanswerable, yet such unavailing demonstration, sought to conciliate the public ear of their

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\* *Anastasis: or the Doctrine of the Resurrection of the Body, rationally and Scripturally considered.* By GEORGE BUSH, Professor of Hebrew, New York City University. New York and London: Wiley & Putnam. 1844. 12mo. pp. 396.

contemporaries. This excellent preface, which in argument, temper and style is deserving of high praise, is followed by an Introduction to the body of the work, the title (and main proposition) of which is "The knowledge of revelation progressive." This, too, is deprecatory in its tone. The preface may be considered as an apology for the introduction, and the introduction as an apology for the work. But we fear the preface itself needed a prologue to apologize for it; and, in short, by howsoever many steps of exculpation the learned Professor had approached his unwelcome conclusions, we doubt not an anterior excuse would always have been demanded, in fault of which condemnation would ensue. In a word, the preface and introduction are heresy in themselves of the most malignant sort. Rather let us say they are the parents of all heresies, of which the doctrine of this work is only one comparatively harmless child. We shall presently return to this portion of the work. The main body of the book consists of two parts in the first of which the doctrine of the Resurrection is considered *rationaly*; and in the second, *scripturally*.

The work has a negative, and a positive side. It denies the resurrection of the *body* on rational and on Scriptural grounds, and with abundant conclusiveness. It affirms the resurrection of the vital principle; not merely the continued existence of the soul maintained by the miraculous power of God, but the translation of an actual, substantial germ of life eliminated at death according to natural laws; a spiritual body latent in our material body, which shall thence come forth as the butterfly from the chrysalis and take its flight into the spiritual world. This positive doctrine of the resurrection the Professor urges with all his physiological and exegetical learning and acuteness. He seems not more anxious to disprove the old theory than to establish the new one, and not less certain of the falsity of the one than of the truth of the other. We think the majority of his candid readers will agree with us in thinking his work of destruction more satisfactorily done than his work of edification. Indeed we regard the positive part of his volume as the greatest hindrance to its usefulness. We fear that the cumbrous theological learning, the merely scholastic argumentation, the suspicious acuteness of his method

when he seeks to establish his own views, will prejudice the good sense, the palpable and appreciable reasoning, the clear commentary with which he demolishes the popular doctrine. We are grateful to him for giving us so much Scriptural warrant for rejecting the dogma of the resurrection of the body. We, like the rest of the world who are not tied up in a creed, had not supposed that Scripture taught what common sense forbade us to believe, having taken that for granted. But we are glad to have the means of meeting the objections of those who think that the Bible may teach as truths, matters wholly at war with common sense. Our own conviction of the falsity of the popular notion did not stand in need of Professor Bush's Scriptural evidence; but we doubt not, it will free many minds from difficulties, growing out of misconceptions of the relations of Scripture to the subject.

More than half of the volume is taken up with endeavors to prove from the Scriptures the author's theory of the resurrection. Without objecting to his conclusions, with which in the main (as far as they are disconnected with his theology) we are inclined to agree on grounds of common sense or rational speculation, we must entirely reject the method by which he arrives at them. He conceives that the Scriptures contain a scientifically accurate and minute theory of the resurrection, not indeed obvious to the "naked eye," but clearly seen through an exegetical telescope, and, when seen, as unquestionable as those astronomical movements which, long concealed and in direct opposition to the testimony of the senses, are nevertheless absolutely known by scientific observers. Greatly in advance of his school as the introductory portions of his work show the author to be, the body of it is deformed and vitiated by the radical error which runs through all their Scriptural hermeneutics. It is founded on the popular notion of inspiration. We conceive nothing to be more false, and no falsehood more fatal to the simplicity of the Gospel, than the alleged plenary or verbal inspiration of the Scriptures. In the present light of theological science, it is difficult to understand the hardihood, which makes this claim for the sacred writings. Nor is it set up by learned Orthodox critics in treating directly upon the subject; but few writers among them, however they may formally

disown this idea, fail to practise upon it, in their use of Scripture authority. We do not suppose for a moment that Professor Bush maintains the theory of verbal inspiration, which allows, of course, no difference in authority between the Old and the New Testaments, both being directly indited by the spirit of God through human yet mechanical instrumentality; and yet we find him talking about "the mind of the spirit" as if the philology of any, and every, part of the Old Testament opened a direct and certain path to the thoughts of God. He quotes the Old and the New Testaments as of like and equal authority, attaching the same importance to the details, illustrations and collateral thoughts of Scripture, which belongs to the great truths or main precepts. Evidently his ruling idea is, that the interpretation of the Scriptures is purely a philological matter, and that to discover the meaning of the writer, even in the least thing, is to arrive at inspired truth. We do not fall below any in our reverence for the Scriptures. None can attach more importance to them, or lend them a more implicit and cordial faith. Nor shall we be forced, by any extravagant definitions of inspiration, from asserting our unwavering and thorough belief in their inspiration. But, in our judgment, their inspiration consists in the supernatural origin and character of the facts and truths which they contain, not in the language, dress or manner in which those facts and truths are recorded. Strictly speaking, the Scriptures are not inspired; but Moses was, and Jesus Christ was, and other actors and writers in the sacred history may have been.

We make a broad distinction between the revelation of Christianity and the record of the revelation. The religion of Jesus is an inspired religion, but we see nothing but error and injury following from the assertion, when made in a strict sense, that Matthew and Luke, or John and Peter and Paul, were inspired to write their respective Gospels or Epistles. What inspiration did they need, supposing them to be truthful men, to record what they said or heard, or to apply Christian truth as they received it from Jesus to the case of the Jews or Gentiles? We have not the slightest inclination to doubt that Paul had direct communications from his Master in a supernatural way. He doubtless records all the instances of this, and we attach to those

truths or facts which he delivers upon the direct authority of Christ, all the weight which belongs to our Saviour's own instructions. We believe the Apostles to be perfectly credible eye and ear witnesses of Christ's history. Whatever they deliver, either in the way of fact or precept, of history or of doctrine, we accept as an unquestionable source of knowledge of the Gospel which Christ preached and illustrated. Their own reasonings, impressions, inferences, illustrations, applications, we receive with the reverence which is due to the thoughts and opinions of our Saviour's chosen disciples, but without attributing to them any other authority. Indeed we know not what is meant by the inspiration of Matthew and Paul as writers. Is it meant, that they possessed miraculous powers? This is not questioned. But we do not see what connection there is between the supernatural power of healing diseases, and the alleged inspiration by which they are supposed to relate facts or precepts, which they knew by the ordinary exercise of human faculties, under the impulse, direction or superintendence of the Holy Spirit. Is it meant, that they exhibit a greater than human knowledge, memory, wisdom, or accuracy in their writings, to be accounted for only by inspiration? We deny that there is anything in the Gospel of Matthew, which any honest and believing associate of Christ might not have written and would not have been expected to write. Or is it meant, that we cannot confide in the truth and accuracy of the Gospels, unless we believe them inspired? We would ask, if it is not upon their own supposed authority that inspiration is claimed for them? Is it not reasoning in a vicious circle, to allow them to testify to their own inspiration and then allege their inspiration as a ground of reliance upon their authority? If by inspiration is meant, that the New Testament writers indite only the promptings of the Holy Spirit, we cannot see what is added to their authority by their having been eye and ear witnesses of what they record. If anything less than this is meant, we do not perceive its use. We believe them honest, capable and credible witnesses of all that they affirm. This is all that we need, to give us assurance that through them we obtain the revelation of Jesus Christ. Inspiration could make this medium no clearer than it is; the allegation of it only

colors and clouds the glass without making it stronger or purer.

The inspiration of the Scriptures and the inspiration of the writers of the Scriptures are two different things. Thus, because Moses was inspired with the knowledge of the religion he taught, it by no means follows that he wrote the Pentateuch under a special Divine superintendence. And we may suppose the Apostles, if we please, to have been supernaturally informed upon facts connected with Christianity, without supposing the natural action of their minds to have been in the least affected by it in the work of recording their histories or in their letters. For who does not perceive that when knowledge has reached the mind, whether by natural or supernatural channels, it lies there necessarily in a natural way, and alike in its tenure and communication obeys the ordinary laws of human thought and intercourse. Moses may have been an inspired man and his writings, so far as relates to the subject of his inspiration, be entitled to the name and authority of inspired writings, and yet, with strictness of speech, it would be very untrue to speak of them as indited by the Holy Spirit and entitled to the deference which in that case must belong equally to every line and word. And the same remark might with equal justice be made of the Epistles or Gospels.

With our own views of the purposes of revelation and especially of the objects of the Gospel, the kind of inspiration for which we have been contending answers all the ends of an authoritative and trustworthy medium. The facts and principles of Christianity are few and simple, of unspeakable importance and infinite consequences. But they are palpable, not to be mistaken, and in no way dependent upon verbal accuracy of statement. The great fact of a revelation from God is itself the most vital truth connected with Christianity. The doctrine of a future life, taught by Jesus and attested by his resurrection; the certainty of a retribution; the paternal character of God; the exalted morality, the tender piety of the Gospel, — these are the great facts and truths of our religion. And these rise like mountains from the general level of the New Testament. They stare us in the face. They have been seen and known of all men. This is the revelation. It is contended by those who have reviewed Professor Bush's

work, that the knowledge of revelation cannot be progressive, for that would not be a revelation which needs either explanation or elucidation. And this in a sense is true. But it applies very differently from their intentions. Christianity has from the first been received in all its fundamental truths by all. The complaint to be made is, that sects have insisted upon making fundamental what is not revealed, that is, what is not plain and unquestionable. Now for the delivery of the plain and simple, the grand and unquestionable facts and truths of Christianity, we see not what is needed but the honest testimony of competent witnesses. The value of the evidences of Christianity therefore has always and justly been held to consist in proving the authenticity and genuineness of the New Testament writings; not their inspiration, but that they were written by the men whose names they bear and that these men were honest and capable eye and ear witnesses.

We conceive that the popular view of inspiration is upheld by those, who having derived their distinctive theology from the scattered texts of the New Testament, and especially from those which are knotty and obscure, would gladly justify their method, by insisting upon the plenary and verbal inspiration of every part and parcel of the sacred writings. A belief in the plenary and literal inspiration of the very words of the Scriptures has given birth to the monstrous errors of doctrine in the Church, and the existence and hereditary influence of these opinions have served to perpetuate a faith in the popular doctrine of inspiration. We have very little expectation of any general relinquishment of the perverted opinions which now almost everywhere cling like barnacles to the good ship of our common faith, — impeding its course, but nevertheless going wherever it goes, and claiming to be a constituent part of Christianity, — until simpler, more rational and more Scriptural views of inspiration obtain. What is wanted to give general currency to what we believe to be primitive Christianity, but a willingness to allow that the general tenor of the Scriptures is to guide our interpretation of particular passages — that the spirit of the Gospel is to triumph over the letter? This can never be conceded, until the popular notion of inspiration is abandoned; because common sense, interpreting in a large and liberal

spirit writings subject to all the ordinary rules of interpretation, will inevitably arrive at conclusions beyond the reach of those, who bring first mere philological learning to discover what the writer said, and then faith to believe it in its most obvious sense as the very word of God, which must be true let it be as inconsistent as it may either with other passages or with other known truths.

Our objection to the prevailing theology is not that it does not contain Christianity, but that it is a great deal more than Christianity, and false and injurious by just as much as it is redundant. And we find the origin and the support of all its errors in a technical, narrow and servile interpretation of the Scriptures, and the vice of its hermeneutics lies in its view of inspiration. Christianity, a Divine religion, has thus been laden with all the infirmities of humanity. For the limited views, the imperfect general knowledge, the Oriental illustrations, the petty errors of memory, the natural conflicts of statement, in a word, all the peculiarities and imperfections of the sacred writers, honest men in a dark age, have been laid at the door of Divine inspiration; and the candor and simplicity of religious teachers have been shipwrecked in endeavoring to reconcile and explain what perfect truth would allow to be irreconcilable, without the slightest injury to the Divine authority of the Gospel.

We have been led into these extended remarks upon inspiration, by the use which Professor Bush makes of the Scriptures in his work. We have the same objection to make to his method, which we are compelled to make to almost all Orthodox writings upon kindred subjects. It would be difficult to say precisely what his views of inspiration are, but he interprets passages in the New Testament by scraps from the Old, and *vice versa*, as if the Holy Spirit had superintended the whole work from the "In the beginning" of Genesis to the "Amen" of the Revelation. He flies from one to the other almost without notice, mixing up his authorities from both, without the slightest regard to authorship, and, as it seems to us, in a manner justifiable only upon the theory of a verbal inspiration. He evidently thinks there is more in the Scriptures than meets the ear, and imagines that philosophy is to extract from them truths which have hitherto escaped observation. He speaks as

if the Holy Spirit had secreted in the chinks of the sacred text, unknown to the nominal or instrumental author, some very important and valuable truths, which the awl of exegesis is to pick out, and he goes to work much as if the sweetest part of the sacred nut had been left by previous explorers. This we observe, not only in the work before us, but in the "Hierophant" and other writings. It is by no means peculiar to Dr. Bush. We wish it were. But his ingenuity, perseverance and acuteness are such as to make it a little remarkable in him. "Philology," he says, "is giving laws to theology." We are sorry to hear it. "The letter killeth, it is the spirit that maketh alive."

We rejoice at the application of the most learned scrutiny to the text of the sacred writers, and shall think ourselves to have made great advance when we learn just what they said. But there is something vastly more necessary than this to the attainment of true theology. Biblical science is more common than good sense. Who would not give more for the impressions which a strong, honest, and candid mind received from a thorough reading and examination of the Scriptures in his own language, and with no other help than those within the reach of the unlearned, than for the conclusions of the most learned and successful philologist, without the quality of common sense? Archæology and philology throw light upon particular passages in the Scriptures, but little or none upon the fundamental doctrines or spirit. They gratify curiosity, and for general influence are useful. But they have done very little to correct theology. They have been brought to the defence of opinions adopted on other grounds, but have done little to change opinions. The Trinity was abandoned on grounds of common sense and general Scripture, not because the passage of the "heavenly witnesses" was discovered to be spurious. And so with all other advances. They are made on common sense grounds and in the broad light of the Scriptures, on grounds obvious to plain minds, and by and bye learning and science come to justify, approve, confirm what common sense has done. How has it been with this very doctrine of the resurrection? The doctrine of the resurrection of the body has been long practically abandoned, by all who were not pledged by their creeds to maintain it, on grounds, neither of science, nor

criticism, but because it was incredible to common sense. And now Professor Bush comes with a thousand apologies for touching so vital and cherished an article of faith, and undertakes to disprove it, as if for the first time, from Scripture. We gladly accept his testimony and hope it may have its effect in the quarter to which it is directed, but the Professor mistakes if he supposes himself to lead, when he only follows opinion. No; it is not philology, but common sense, which is to reform theology. The true test of philology will appear to Professor Bush, in the success which he has in the positive part of his work. He has doubtless already found how little power exegesis has as a leader of public sentiment, and how little importance Christians in general attach to wire-drawn distinctions, or "the doctrine of the articles." The last five chapters of his work are as acute an application of philology for doctrinal purposes as we have ever read, and for those who accept his general views of the Scriptures they may be, as they would appear to us, unanswerable. But we confess that nothing but a sense of duty could induce us to read them, and nothing could compel us to attach any importance to them. They proceed upon so entirely untenable a view of the Scriptures, that the hope of finding important truth from any such process is to our minds utterly vain. And nothing could better illustrate the misuse or waste of philological learning, than their results. The book is fair to the waist, but ends "in many a scaly fold, voluminous and vast." We hardly recognize the same hand in the introductory and concluding parts of the work.

And here, according to our intimation, we return to what has interested us most in this work, the Preface and Introduction.

Too much cannot be said in commendation of the candor, courage and independence of these portions of the book. They form a complete and unanswerable argument for the freest exercise of human faculties in the examination of the Scriptures. They are a thorough vindication of the Protestant right of private judgment from the unfaithfulness of Protestants, who having maintained this principle while it was needed to protect their favorite conclusions, have practically discarded it since it was found capable of application to their own erroneous dogmas. The author

shows a noble confidence in the power of truth to shield her champion. His elevation above the ordinary prejudices of his school is very remarkable, and as we shall soon have occasion to show, is maintained by him at great sacrifices.

We know not when we have seen the simple but all important truth for which we have so long been contending, of the rightful use of reason in the interpretation of Scripture, better stated than in the following passage.

"But here I am accosted again by the stern interrogatory, What right has Reason to demand satisfaction at all on a point of doctrine addressed solely to Faith? To this I reply, that reason certainly has a rightful claim to be clearly informed as to what is the doctrine to be believed; nor can it possibly be required to forego its prerogatives in dealing with a professed revelation from heaven, containing the points to which our assent is demanded. While it is the office of reason reverently to receive all that God has clearly and incontrovertibly taught, reason must still act in *determining the true sense of what He has taught*. It is human reason that originates the rules of interpretation for the inspired volume, and we claim nothing more for it than its appropriate function, when it is thus called in to decide the *meaning* of revelation. This *meaning*, when really attained, must always be in harmony with its own oracles. All truth must of necessity be eternally consistent with itself. No man is required to hold views of revelation to which a sound and enlightened science or philosophy can solidly object. No intelligent believer in the Bible will yield the *rationality* of his faith to the skeptical assailant. He will give to no one on this score a vantage-ground on which he can laugh in his sleeve at the weakness or credulity which receives, as points of faith, dogmas at war with known facts or unimpeachable deductions. If the averments of that word which professes to have emanated from the Omniscient Spirit, clash with any positive, fixed, irrefragable truth in the universe, then the word itself must be a forgery and a lie; for God would never set one truth in contradiction to another. Panoplied by this principle, which is as firm as the perpetual hills, if, in the careful scanning of that word, the *letter* speaks a language contrary to *clearly ascertained facts* in nature and science, he will take it as a type, figure, allegory, metaphor, symbol, accommodation, anthropomorphism — anything, rather than the declaration of absolute verity. His Bible comes from the same source with the philosopher's boasted reason. God is the Infinite Reason, and it is impossible that the reception of his word can involve the denial of that lofty prerogative in man." —pp. x, xi.

This is admirable, and concedes all that we have ever claimed, and all that is necessary in our judgment to justify those changes in opinion, which have usually been attacked as the results of that proud reasoning, which refuses to believe the contradictory and the absurd out of respect to the mere letter of the Scriptures.

While we approve highly the spirit and general tenor of the Introduction in support of the proposition that the knowledge of revelation is progressive, we think it important to correct the form of this proposition. Professor Bush confounds "the Scriptures" and "revelation." All that his introduction proves to our mind is, that the understanding of the Scriptures is progressive. His arguments indeed bear on both points, but so far as they relate to revelation itself they are not satisfactory.

We do not know that it has ever been denied that geographical, archæological, philological investigations are throwing light upon the Scriptures, nor is there any jealousy in any quarter within our observation of this sort of illumination. All are ready to confess, that there is much obscurity yet hanging over portions of the sacred text, and particularly of the Old Testament, which it is both convenient and useful to clear up. Objections have indeed been made, when science has not only attempted to illuminate the dark places, but to correct inferences drawn from the plain but partial or incorrect statements of the Scriptures. Astronomy and geology have had to contend with the denunciations of the Church for teaching conclusions which Scripture seemed not to warrant. But even this folly is passing away. It is fast getting to be conceded, that "the scope of the Bible is moral, and not scientific." We cannot but wish, however, that the reason of the scientific errors in the Scriptures was allowed to be, the ignorance of the writers upon points which do not in any way affect their relations to us, instead of deliberate misstatement on the part of the Holy Spirit. Certainly, if we adopt the theory of inspiration in its ordinary form, we must have leave to wonder that the Divine Spirit, perfectly acquainted with scientific truth and with the progress which man must ultimately make in it, yet wilfully takes upon itself the total ignorance of those whom it addresses, and thus perpetuates indefinitely one form of error. Where do we learn, in the language of our

author, "that the spirit of inspiration professes nothing more than to speak according to visible appearances and popular notions?" This is wholly an inference which theologians have been compelled to draw by their own theories. It is a very incredible inference to our mind.

There is another way, even more important than those already named, in which the knowledge of the Scriptures is progressive, and here we may include revelation also. And that is, in an increased apprehension of its moral truths, by reason of the gradual improvement in moral science. Christianity is educating the conscience of the world to criticise and look deeper into itself. The growing moral sense of Christendom is learning to distinguish between the important and the indifferent, the essence and the form, the absolute and the accidental in the Christianity of the world and the Church. As moral science, led by the Gospel, acquires more confidence in its own elements and principles, it rejects such views of Christianity as under an infirmer sceptre of moral reason have been allowed to pass for doctrines of the Gospel. Nothing but elevated and right moral feeling can in our day distinguish between the actual ethics of Christianity and the ethics of the Christian Church. We depend upon the general progress of moral sentiment to correct the erroneous interpretations of the Gospel. Acknowledging Christianity to be the source of all the highest moral feeling of our or any age, it is nevertheless not the Gospel, but the Church—not Christianity, but Christendom—that decrees the popular standard of morality at any given time. As experience, or the discoveries of gifted and holy minds gradually contribute nobler and purer views of Christian truth, the Gospel seems to assume a more exalted standard, when in truth moral vision had till this time been unable to see what it had no wish to conceal.

But we do not conceive that this is the kind of progress for which Professor Bush is looking. This progress is owing to the fact, that Christianity is a perfect standard of moral truth, while it is addressed to imperfect and progressive moral beings. It could not, in the nature of things, be otherwise than progressive. But the progress of the knowledge of revelation which our author expects, is evidently the bursting of new light out of the prophecies and the dark and knotty passages of the Scripture. His view of revela-

tion is that of a perfect system of spiritual truth, of which the different parts lie coiled up, as it were, in the sacred text, and we are to be prepared to see new members gradually discovering themselves in the most unexpected quarters, and clearly evincing their connection with the whole. He looks at the Scriptures as the natural philosopher looks at the heavens, knowing that as yet a small portion only of the universe has been explored or sounded. He evidently regards the Bible as a sort of spiritual universe, into which we are to look with the same sort of philosophical wonder, and with the same spirit of enterprise, in which the astronomer raises his telescope or the geologist swings his hammer. We rejoice in his emancipation from bondage. But we must soberly protest against such views of the Bible. We are among those who fall under our author's implied censure, who "no more look for any farther grand and momentous disclosures (from the Scriptures) than we do for the discovery of a third continent of equal dimensions with the Eastern or Western." We are not aware that any such momentous discoveries have been made since Christianity was first revealed. There has been no progress whatever in the great and fundamental disclosures of the Gospel. A great many erroneous notions have since been attributed to the Gospel, and the progress of the Christian world has been more evinced in late years in getting rid of errors which had been ingeniously appended to Christianity, than in attaining anything beyond the primitive light of our religion. When we wander beyond the palpable, unquestionable and early-received revelations of Christianity, the few simple, weighty facts which it revealed in a supernatural way, we get into the region of theological fancy and scholastic ingenuity. The progress Christendom has made has been in the understanding, not of that which is *supernatural*, but of that which is *natural* in the Gospel,—not in respect of its revelation of facts or doctrines, but in respect of its spirit and precepts. We have made greater progress too in the way of rejection than of assumption,—in throwing aside technical superstitions or frivolous dogmas, than in laying hold upon new, vital and specific facts or doctrines. The only progressive knowledge of revelation is in a growing appreciation of the spirit of the Gospel. The theology of Christianity advances by going back. When we set

humbly at Jesus's feet as the early disciples did, we find ourselves in no scholastic, enterprising or curious frame of mind. Philology and Jewish antiquities do not occur to our thoughts. We have no need of them. We catch the simple Gospel from Jesus's lips. We see it in his miraculous attestation of his origin, we see it in his resurrection from the dead, we behold it in his works of love and mercy, we breathe it in the holy, heavenly temper of his life and conversation. Then it is that doctrinal controversies become petty, and various readings and curious interpretations and ingenious theories grow trifling. We feel a kind of scorn of theological systems. We are ready to deny that there is any Gospel scheme such as the plainest mind may not, and did not, at once receive. We are amazed at the creeds and formulas of Christendom. We regard with unfeigned astonishment the gigantic structure which now popularly passes for the Gospel, and we are ready, in the vexation of our spirit, to cast our whole theological library into the Valley of Hinnom.

We fear that our anxiety to withstand or correct prevailing errors in the theological world, brought to our mind by the work before us, may prevent us from doing justice to its various excellencies. While there are notable examples of all the faults of the Orthodox school of Biblical criticism, there are striking and numerous illustrations of all that is wisest and best in the most liberal school. There are indeed glorious inconsistencies in the work. There is scarce a page which is not redeemed by a fresh, frank and generous thought. We could select passages of as forcible, enlightened and liberal sentiment as are to be found in any standard work of Unitarian theology or literature. Our wonder is, that so much freedom of investigation could be satisfied with such results, — that such an insight into the ordinary vices of Scriptural interpretation should not have been followed by a complete emancipation from them. It is clear to us, that Professor Bush has in his mind still a system of theology which he has not derived from the study of the Scriptures, but which he has been unconsciously seeking to discover and defend all his exegetical life. He says, "there are doubtless great fundamental and paramount facts in revelation, which lie open on its very face and beyond which we cannot possibly anticipate any higher or ulterior

disclosures." And what is his illustration? "Who, for instance, could think for a moment of educing from the pages of revelation any truth to be set by the side of the sublime central fact of the atoning work of Jesus Christ in the matter of man's salvation? This constitutes the very core of all inspired truth imparted by God to man, and neither time nor eternity will develope anything to supersede or equal it." Can Professor Bush doubt that a very large and respectable class of scholars, as honest and pious men as the world has ever seen, firm believers in the Gospel of Christ, have wholly failed to see in the Scriptures what he calls "a fundamental and paramount fact," "the sublime central fact of the atoning work of Jesus Christ," in his sense of the language? Can it be, that the very core of inspired truth has escaped the view of enlightened and sincere disciples of Jesus Christ? We fear that our author is speaking in his character of implicit obedience to the creed — from the ground of his education and position, and not from his philosophical or critical chair, when he makes these statements. If he would apply the same scholarship, candor, frankness and independence to an examination of the fundamental articles of his theological faith, which he brings to the examination of the doctrine of the resurrection, we have no doubt he would soon find himself in a very different position from that he now occupies, and much more at home. We welcome this work as the forerunner of more important works upon more important subjects from the same quarter. It is our firm conviction that the author cannot stop where he is. He has called up a spirit which he cannot lay. It is impossible for him to defend the canons of criticism he has proclaimed, without admitting applications of them as fatal to the system of theology with which he is connected, as to the particular dogma against which he has so successfully directed them. On this account, we have been particularly interested in noticing the reception which the work has met from quarters hitherto friendly to the author. And we have not been surprised that his "familiar friends" have "lifted up their heel against" him. He is rightly regarded by them as bringing a lighted candle into a powder-house. The instinct of self-preservation must incite and authorize the popular school of theology to expel so dangerous a citizen.

We feel very little astonishment that he should be denounced as undermining the foundation of evangelical faith, and we are mistaken if our author did not anticipate the storm he has brought upon his head. Indeed, if the public that he addressed needed all the elaborate apology and humble deprecation of the first half of this book, Professor Bush, who knew them well, must have also known that no amount of apology would be received for the spirit or the conclusions of the work. A man will not listen to excuses for taking his life. And a theological party cannot be complimented, or reasoned, into patience with an insidious attempt upon their very existence. Our Professor may possibly think himself very ill-used by his orthodox critics. We do not think so. We see very few grounds of sympathy between him and them. He agrees with them upon points which are not brought into argument, but differs upon every point which he discusses. His positive opinions are at variance with theirs; his negative opinions in accordance. Whenever he makes his negative views positive ones, is there not just reason to suspect that they also will be at variance?

We had designed to examine the various reviews which this work has received from Orthodox sources. But we find ourselves without room. It is enough to say, that Professor Bush has committed what is deemed an unpardonable sin. He has ventured to doubt whether there may not be error in the popular creed. He has been bold enough to appeal from the artificial creeds of the Church to the Bible, and he has intimated that further inquiry might put many popular opinions under correction. Professor Bush fights too much "on his own hook" to be very serviceable in the Orthodox ranks. His two-edged sword knows no other enemy than error, and where he sees her badge he directs his blows. It is not at all surprising to us, that his allies should put up the prayer, "save us from our friends."

The work is written in a flowing and fascinating style. We wish, however, that the writer's classical attainments would not obtrude themselves so much into his English style. There are too many Latinisms to be forgiven in this book. We object to the introduction into a dignified theological work, of such foreign phrases as "apropos," "par eminence," "detenus," "exposé;" and into any

book, dignified or undignified, of such unauthorized words as "inerrancy," "rectoral," "self-evidencing," "difficulted," and others of the kind. Our author's legitimate vocabulary is so large that he has no excuse for these transgressions; and as we hope often and soon to hear from him, we are interested in their immediate and complete correction and disuse.

H. W. B.

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#### ART. V.—MINISTERING SPIRITS.

THERE is, of course, but one Object of worship; one source of all true inspiration, comfort and hope. Whatever comes between him and us, except to draw us nearer to him, must be cast aside as a hindrance to our devotions. But while God is always near, and allows us, in proportion to the purity and elevation of our souls, to hold intercourse with him, he at the same time by the ten thousand ministers of his goodness is training us up for a higher and more perfect communion with himself. All that is beautiful or sublime in nature, the relations of domestic life with its unnumbered joys, anxieties and sorrows, the forms of public and private worship, the Scriptures of truth, the life, death and ascension of Jesus, are among the means, through which he is preparing us for himself. And are there not also "ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Is it reasonable to suppose, that the gradation of being, from the zoophyte upward, suddenly ends in man, and that he is separated from those above him by an infinite distance; or, that it goes on in orderly succession, though under forms which, like electricity, for instance, or the principle of animal and vegetable life, cannot, from their more refined nature, be recognized by our present senses? While "there is joy in the presence of the angels of God over one sinner that repenteth," are we to suppose that they take only a passive interest in what concerns us here? If of little children it is said, "their angels do always behold the face of their Father which is in heaven," are we to believe, that they have no influence over those whose guardians they are? If "the God of Abraham, Isaac and

Jacob is the God not of the dead, but of the living," there can be no suspension of life at the grave; and if at the resurrection, which thus speedily ensues, "they neither marry nor are given in marriage, but are as the angels of God in heaven", is it a thing incredible, that the spirits of the faithful, who have gone from our midst, are, not only, as angels of God in heaven, permitted to behold, but, as ministers of love and mercy, to wait on and assist, those whom they have left behind?

The Scriptures do not draw the same sharp line of separation, which our earthly thoughts and modern theologians insist upon, between the living and the dead. We need say nothing of the Old Testament, where the two worlds seem almost interfused and angels join in familiar intercourse with man. In the New Testament the same order of things is recognized. Angels announced the Saviour's birth; in the wilderness "angels came and ministered to him"; in his transfiguration spirits of ancient prophets appeared "talking with him;" at Gethsemane "there appeared an angel unto him from heaven, strengthening him;" and as his birth, so also his resurrection was announced by angels. And the ministry of Jesus did not cease with his ascension, but he has promised that "wherever two or three are gathered together in his name, there is he in the midst of them." "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him;" and if like him, we shall retain an interest in those whom we have loved; and why not be permitted to exercise an influence over them for good? This is in harmony with all that we know of God's dealings with his creatures, acting upon them, not only directly by his own spirit, but through agents, seen and unseen, in all the intercourse and relations of life. Besides, the habits and affections, which Christians are enjoined to cherish as a preparation for heaven, are those which bind them most strongly to their fellow-beings, and best fit them to be employed as their sainted guardians and friends.

Neither our philosophy nor our religion is sufficiently comprehensive, to include all the truth which God would impart; and yet whatever comes not within the arbitrary rules that we have established, is rejected or explained away. The words of life are on our lips, but we believe them not.

Straightened by systems of thought which do not take in the whole of man's nature, still less, all the workings of God towards his children, we ask, sometimes arrogantly, and sometimes in sorrow, how these things can be? Our friends, for instance, die. The body, through which alone we have recognized their presence, is resolved into dust. Words, telling of a resurrection and immortal life, are spoken by the grave. But the senses, which have been our teachers and companions, give no response, and we go back to our solitary homes with heavy and desponding hearts. We call up the images of those who are gone, their kind words, and yet kinder acts, and wonder that so much beauty, so much virtue, and the promise of so much usefulness should be permitted to die. We contrast the circumstances of our past with those of our present lot, and are overpowered with grief. The murmurings of the afflicted patriarch come to our lips, and we exclaim, "Oh that I were as in months past, as in the days when God preserved me, when his candle shined upon my head, and my children were about me." But we are not lifted up so as to behold them in their present condition, and the doctrine of a future immortality is not a deep and settled conviction of the heart. Soon, therefore, grief becomes intolerable; and having buried the dead out of our sight, we shrink from a subject so dark and repulsive. The flood of living events comes on, and, in the tumult of business or pleasure, we seek relief from the thoughts that look in so coldly and so drearily upon us. We strive to forget, and do, in a great measure, thrust out from our minds, those who but a few weeks since were cherished as our dearest friends. Such is the natural effect of this practical unbelief on many, who suppose themselves, and would be thought by others, good and believing Christians.

But there are higher purposes intended in the Providence of God, and often through the pangs of bereavement we are subdued and melted, till humbling ourselves before our Maker, we open our hearts, and receive from him a richer joy than we have lost. So to thousands have their afflictions been sanctified and blessed. But of these there are many who think only of the past and the future. Death is a dark vacuity; a yawning chasm between the life that has been and that which shall be. The present is a vale

of darkness and of tears. They dare not think of their friends as they now are ; and look forward with trembling hope to a future meeting in some distant world. But do we thus learn all that we should from death ? We may indeed be made more humble, thoughtful, devout ; and this is much. But if we could follow our dear ones, though only in thought, from "the humiliation of the body to the majesty of the spirit,"\* from the sorrows and struggles of

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\* This expression, and perhaps something of the sentiment running through the paragraph, is borrowed from a volume of sermons, dedicated "To the Right Reverend Father in God, George, Lord Bishop of New Jersey," "by his Lordship's faithful servant in Christ, Henry Edward Manning, M. A., Archdeacon of Chichester." It is possible, that some of our readers, in their republican simplicity, may not at once perceive, that this "Right Reverend Father in God, George, Lord Bishop of New Jersey," is neither more nor less than George Washington Doane, bishop of that small portion of the Christian Church in the State of New Jersey, which bears the name of "Protestant Episcopal." Were it not that we find this dedication in the second edition, we might have supposed that Bishop Doane, having had no opportunity to remonstrate with his friend, was not responsible for the language, nor pleased with the sound of such titles. But notwithstanding the dedication, and the assertion of doctrines which show that the author knows as little of the true simplicity of the Christian Church as of our republican institutions, the volume is remarkable for its purity of sentiment, its genuine piety and the spiritual loftiness of its aims. It has little force of reasoning, and its theology is based on what we believe a radical error ; but the greater part of the work is taken up with considerations connected with personal religion, the character and example of Christ, the temptations of the world, the commemoration of the faithful departed, and the waiting of the invisible Church, which cannot be thoughtfully perused without a beneficial effect. We have seldom read sermons which left us more dissatisfied with ourselves, or feeling more strongly the importance of a higher life. Their faults hang loosely upon them and are easily detected by a discriminating mind, while their virtues are of a kind to find their way to the soul, warn it of its dangers, and shed a hallowed spirit within and around it. The practical religion of the Oxford divines, setting aside what is purely ceremonial, differs less from our own than that of any other Trinitarian denomination. Their theological errors are made to spend their whole strength on each other. For example, baptism, by its regenerating waters, does away the effect of native depravity, and leaves the child where our theology finds him at his birth ; and then, the system of training through the discipline of life, and the growth in grace, knowledge and holiness, by which alone the sacraments can become of any use, are nearly the same as are urged by the more devout and spiritual-minded among us. Rejecting what they would most value in their machinery, we may receive nearly all that they would teach in regard to morals, to our every-day cares and pursuits, and to the inward life. While we smile at their extravagant pretensions, (for these are out of the range of reason, and hardly to be met with seriousness,) it would be well for us, if we could learn to look on time and eternity, earth and heaven with their eyes, and to cherish the spirit, which they would teach, of self-sacrifice, sanctification and devotedness to God.

their past lot to the serene and hallowed joys in which they now dwell, till we had learned to live with them in their newness of life, we should soon feel ourselves surrounded by spiritual beings; our affections, begun when they were as we are now, would draw us up, and we should never seem to ourselves less desolate or alone than when, in our solitary meditations, we lived and communed with them. This is the faith in which the Apostles and early Christians lived, and by which they died, longing to depart and be with Christ, yet willing to remain, "compassed about," as they were, "with so great a cloud of witnesses." And so should we live, severed only by a veil of flesh from the loved ones we have known, and the whole unseen "army of the living God." There are friends, numbered among the dead, who may even now, in all the deepest yearnings and affections of the soul, be more to us than any who yet walk upon the earth. With what body they shall come, how they may dwell with us, and breathe in upon our torn and wounded spirits, performing still the offices of love, we may not know. But if, instead of mourning them as lost, we cherish the idea of their presence, and in our solitary walks, our midnight musings, our busy and our silent hours, think of them as bending over us with all their sanctified affections and desires, they will become to us, indeed, angels and "ministering spirits." And we through them being made familiar with things unseen, that purer world will open upon us, and its bright inhabitants become to us distinct and real—more than the shadows of this counterfeit existence, into which so many lives, given for higher ends, are mournfully absorbed. And when we awake from the sleep of the senses into the glories of that immortal world, and our eyes are opened so that we "shall know even as we are known," then shall we find, that if mistaken here, it was only on account of the faint and inadequate conceptions we had formed, of the tender and ever watchful care around us.

So much for evils growing out of our practical unbelief. But in our speculations we move within the naked walls of a theology, which commends itself as little to the highest reason as it does to the spirit of the Gospel and the finer feelings of our nature. We render our present life mean and barren by cutting it off from the intervention of spir-

itual beings, and almost shutting ourselves out, in the hourly graces and amenities of life, from the immediate care of Him, "who so clothes the grass of the field," by whom "the hairs of our head are all numbered," and who, through the various discipline of our lot, is training us up not only for a higher worship of himself, but for a more perfect communion with one another. In regard to our future condition, we think of God as a monarch, with Oriental magnificence seated high upon his throne, while all the celestial inhabitants bow down in one eternal act of adoration and praise. But surely it is more true, to think of him as a Father, delighting to behold his children in the active exercise, not only of the one sentiment of worship, but of all the affections which he had taught them to cherish, and binding them still to each other by ties of mutual endearment and offices of love. And while we look on them as thus united there, why should we sever the spirits who are yet here "in prison" from the sympathy and kindly offices of those, who but yesterday were their companions in weakness and suffering, as to-morrow they may be in "glory, honor and immortality?" This doctrine, received in its purity by the early Christians and afterwards incorporated into the growing superstitions and idolatry of a corrupt Church, till at the Reformation it was swept away, with the corruptions in which it had become imbedded, will again, we trust, be established on its true grounds, with its rightful influences and relations. We would not insist upon it as an article of faith. Thousands of humble souls live and rejoice in the love of God, and meekly look to him in their sorrows without its aid. But we could have little confidence in that system of theology, which should utterly condemn it and harshly forbid us to cherish it in sentiment as a part of our daily life. No one can, in his speculations, bring his mind to live habitually as in such a presence, without a holy influence upon his heart. It must take from the grossness of our daily occupation; it must chasten our affections and assuage the bitterness of our sorrows, causing "the wilderness and the solitary place to be glad." And at the approach of death it may lift us up, as by an easy ascent, through those whom we have loved, "to the spirits of the just made perfect," "to the general assembly and church of the first-born which are written in heaven,"

"to Jesus, the Mediator of the new covenant," and to God, the Judge of all.

But speculations on this whole class of subjects we should enter upon with peculiar modesty and self-distrust. However interesting in themselves, they are not of the greatest importance, and their results cannot be established with that certainty which belongs to the essential truths of our religion.

The little poems that follow are based on the supposition, that we may be surrounded and ministered unto by the spirits of those that have gone from among us; and that death, while it changes, does not destroy, the relation existing between us and our friends. In the third piece is an attempt to represent a mind almost detached from its earthly fastenings, and wavering, as it were, between two worlds; drawn forward by those whom death has invested with a superior sanctity, and yet left by them the moment it recurs to the ties that bind it to the living. As a matter of fact, little more has been done than to describe in verse what actually occurred as a dream to a young woman, lying apparently at the point of death, in that half-conscious state, when our conceptions are so vivid, but the connexion between them so slight and shadowy. There seemed to appear to her, first one, then another, and then a third from those who had recently died, each offering to lead her on, but quietly permitting her to return, when she thought of the husband, child, and mother, whom she still might benefit by her life. The incident, whatever its influence on her, is of little value here, except as a poetic illustration of a doctrine, which, although not inconsistent with reason, is yet to be cherished mainly through the affections and the imagination. The gentle ascent of the soul, at its departure, through ministering agents, to the realities of heaven and the infinite majesty of the Almighty, if it be not intimated in the Scriptures, by what is said of Stephen at his martyrdom, of Moses and Elias who "appeared talking with Jesus" on the mountain of transfiguration, and of him who "died and was carried by the angels into Abraham's bosom," is nevertheless in harmony with the analogies to be drawn from all that we know of human life and spiritual progress.

## I.

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, . . . let us run with patience the race that is set before us."

O say not they are dead,  
Whose forms we meet no more  
In walks they used to tread,  
Or at the accustomed door ;  
For in my silent room,  
And in the crowded street,  
Encircled with a sweet perfume,  
Those loving friends I meet ;  
They go with me, they stay with me,  
A joyous, blissful company ;  
And dear, all earthly forms above,  
Are their bright looks, and words of love.

The music of their speech,  
Unheard by mortal ears,  
My inmost soul can reach,  
And melt away its fears.  
When sick at heart and weak,  
A bruised reed I lie,  
And living friends, whose love I seek,  
So coldly pass me by ;  
"Faint not, dear brother," voices say,  
Like sun-beams in a wintry day,  
"The burden we bore meekly bear,  
And you our crown of life shall wear."

O Thou who changest not,  
These angels of thy love,  
Who have known our earthly lot,  
Still lend us from above.  
While they behold thy face  
And in thy glory shine,  
In them we joy to see thy grace  
And goodness all divine.  
Thy courts, O God, are full, and we  
Are poor and few ; lend them to be  
With us, and leave us not alone,  
Till we shall know as we are known.

## II.

"Take heed that ye despise not one of these little ones ; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."

A mother was dying,  
Her babe by her side,  
The sole thing on earth  
That her thoughts could divide ;  
She trusted in Jesus,  
God's own undefiled ;  
But she thought too of this,  
Her poor, fatherless child.

"Their angels," a voice said,  
"Do always behold  
The face of my Father,  
And his mercies unfold."  
'T was enough for that mother,  
She trustingly smiled,  
And died as she lay  
By her fatherless child.

Her spirit, set free  
From its garment of clay,  
Abode in God's light,  
Where her baby still lay.  
She watched by its bedside,  
Its sorrows beguiled,  
An angel of love  
By her fatherless child.

And on through life's journey  
He cheerily trod,  
His footsteps on earth,  
And his thoughts with his God ;  
For she her own spirit,  
So trusting and mild,  
Had breathed in on him,  
Her poor, fatherless child.

## III.

"For I am in a straight betwixt two, having a desire to depart and to be with Christ; which is far better; nevertheless to abide in the flesh is more needful for you."

I lay as on the confines of three worlds.  
Life, death and sleep were there; now this, now all;  
Yet blended so in one, where they approached,  
That to this hour I may not say how far  
I dreamed, and how far saw with that clear sight,  
Which to the disembodied soul is given.

And one there met me whom I had known on earth,  
But now men numbered her as with the dead.  
Deep joy was in her face, but overspread  
By a thin veil of sadness, like the moon,  
Its brightness softened in the autumnal haze.  
With smile thus shaded, thoughtful more than sad,  
She led me on through tombs all damp and chill,  
And through the tombs and the embowering trees  
She pointed, and would have me go with her.  
But I remembered him to whom was given  
My dearest earthly love; — and she was not.

Then came, I knew not whence, a spirit fair  
Beyond what mortals can conceive or dream,  
Clothed in the freshness of her early bloom,  
No lingering half regrets to shade her brow,  
But radiant in the unclouded joy of heaven.  
She led me on through fields, and by a stream  
Peaceful and calm as is the river of God,  
Where dwellings were and children at their play.  
But she, with eye and finger pointing up,  
As one in holiest vision all entranced,  
Pressed on, and drew me with her as she went,  
Till I bethought me of my child. Then she,  
An orphan once, who had known, through many a pang,  
How dear the mother to her child, left me,  
And passed, as hastes the solitary bird  
To join his mates that fill the air with song.

Then one appeared, who, while sojourning here,  
A being of a holier race had seemed,  
His soul a rapturous anthem where were joined  
The harmonies of this our human life  
And the divine within. "Come up," he said,

“To where the wise of every age are met,  
There to discourse of what the loftiest mind  
Can scarcely guess while in its crib of clay.”  
I looked, and lo! a bright society,  
And in their midst were those, unknown while here,  
Who, humbly following the Lamb of God,  
By meek submissiveness of will made wise,  
Had gone before life’s noon as ripe for heaven.  
Earth had no more to teach. They now, among  
The world’s great sages none more wise than they,  
Discoursed on themes which saints adoring heard.  
A longing to be with them filled my heart,  
And to behold the mystery of life,  
In the glorious issues of that loftier state,  
Rise up in silvery brightness till absorbed  
In light; but the thought of duties not yet done,  
And of the mother whom I owed so much,  
Came over me; and then that reverend form,  
Meekly, but with majestic grace, replied,  
“Go thou, my child, and when, in God’s own time,  
Thou art called from training thine immortal soul  
In that the darkness of its being, come  
Thou up, and join with us among the blessed.”  
With such subduing gentleness he spoke,  
And such a melting tenderness of love,  
That I could not but weep.

He passed away,  
And I returned to what is here called life.  
But never shall the deep and solemn joy,  
And high communion of that hour be lost;  
But in the weary interval of life,  
Amid its pleasures and its woes, those forms  
And voices, and that sweet majestic love,  
Shall be with me to strengthen, soothe, exalt.  
And when the hour of death is come, I go  
As one that’s called to scenes not all unknown,  
But more than half revealed.

J. H. M.

## ART. VI.—POETRY.\*

Here we have a fine armful of poetry, much of it real poetry, fresh from the fountain of inspiration — of deep feeling, or high thought, or both. One of the best descriptions of the *composition* of true poetry which we have ever seen is the motto prefixed to a collection of his poems by Sterling, (who seems to us, by the way, to fulfil his own idea better than almost any other living poet:—)

“Feeling, thought, and fancy be  
Gentle sister-graces three:  
If these prove averse to me,  
They will punish — pardon ye.”

This, (understanding “thought” to include imagination,) we consider sound. Mere rhymed or versified feeling, or fancy, or philosophy alone, soon grows tedious or trivial, and the critic Nature within us says, ‘that is not poetry.’ Tried by Sterling’s standard, we think the collection of verse indicated by the titles prefixed to this article approves itself, in great part, as genuine poetry.

We propose first to express our general opinion of these several volumes and writers, and then to present some favorite notions of our own on the great subject they open before us, which have long been floating in our mind, and which are at once called out and confirmed by the books before us.

Miss Barrett we have put first on our list, as being in some important respects the most remarkable poetic genius of this day. We place her in the centre of that con-

\* 1. *A Drama of Exile: and other Poems.* By ELIZABETH B. BARRETT. 2 vols. New York: H. G. Langley. 1845. 12mo.

2. *Poems.* By FRANCES ANNE BUTLER. Philadelphia: J. Pennington. 1844. 12mo. pp. 152.

3. *Poems.* By CHRISTOPHER PEARSE CRANCH. Philadelphia: Carey & Hart. 1844. 12mo. pp. 116.

4. *Irish Girl: and other Poems.* By SARAH ELLIS. New York: J. Langley. 1844. 12mo. pp. 263.

5. *Gonzalvo: or the Fall of Grenada.* By CHARLES HOOD. Boston: Ticknor & Co. 1845. 16mo. pp. 378.

6. *The Waif: a Collection of Poems.* Cambridge: John Owen. 1845. 16mo. pp. 144.

7. *Conversations on Some of the Old Poets.* By JAMES RUSSELL LOWELL. Cambridge: John Owen. 1845. 16mo. pp. 263.

stellation of our favorites, Keats, Hood, Sterling, Tennyson, Emerson, Lowell, and a few others ; of whom she reminds us by her old and antique freshness ; by the quaintness, originality and unexpectedness of her rhymes ; by the delicacy, not sinking into daintiness, of her mind's ear ; by her power of condensing a poem in a word, not always a rare word, nor one in itself remarkable, but by its manner of introduction and application showing itself fresh from the mint of genius ; and, finally, by that union of bold imagination, beautiful fancy, and tender humanity in which she surpasses all other living writers. Elizabeth Barrett is herself, and not another or others. A genius at once so daring in its undertakings and so child-like in the simplicity of its execution we rarely see. Amidst the most unearthly flights of her imagination, the wildest horrors of her subterranean passages, she retains the same deep, sweet humanity, of which she had given an earnest in that exquisite dedication to her father and in her preface to the American edition, and which disarms us of the heart to criticise as mere purists. Her very bluntnesses and prosaisms of expression have to our credulous souls the grace and impress of genius. We are sorry not to be able to quote from these volumes. We should be glad to give entire, at least her picture of the whole of that awful company of buried poets she saw in the mystic church around the altar,

“ pale and crowned,  
With sovran eyes of depth profound,”

or the close of her “Rhyme of the Duchess May,” which we think will bear to be named in the same breath with the dirge in Shakespeare's *Cymbeline*.

We do not presume to say that Miss Barrett has reached the ideal of poetry, but if, (as we begin to think) that is the greatest poetry which grasps and moves in the greatest degree the greatest proportion of the feelings and energies of the human soul, then must this sweet singer take a high place in our admiration — a deep place in our affections. It is inspiring to meet such lofty genius blended with such meek simplicity of Christian faith — such purity — such peace.

Mrs. Butler seems to us, without having attained the deep religious peace that murmurs so sweetly through Miss

Barrett's sternest, stormiest utterances, still to have genius of no common order. That she is or can be a poet, we take to be beyond question. It is no discredit to her to class her far below the subject of our former paragraph, after what we have said of *her*. With comparatively little of the creative imagination, so far as the majority of these pieces would indicate, Mrs. Butler blends, however, the elements of thought, feeling and fancy in a strain of melody, which, though tending slightly to the monotone, gushes freely and gracefully up from the well-springs of a heart which has felt and suffered, and down from the morning heights of a mind which has conversed with the "forms of things unknown." We are not sure, however, that we should have called her more than a graceful rhymmer of strong thought and fine sensibility, had it not been for a few pieces in this collection. We miss from it one which we have been accustomed to consider rather the best of her poems, the "American Indian Summer." We look upon this volume as a pledge of what Mrs. Butler can do. Some of the little songs and sonnets please us best, such as the one on "Faith": —

Better trust all, and be deceived,  
And weep that trust, and that deceiving;  
Than doubt one heart, that if believed,  
Had blessed one's life with true believing.

Oh, in this mocking world, too fast  
The doubting fiend o'ertakes our youth!  
Better be cheated to the last,  
Than lose the blessed hope of truth."

Mr. Cranch impresses us as one who has a vast deal of "music in his soul," whether it come out in "the sounding of the flying fingers" or through the flying pen. We can say to him at times in his own language,

"Ring out, ring out  
'The music-shout!  
I hear the sounding of thy flying fingers,  
And to my soul the harmony  
Comes like a freshening sea."

But at other times the philosophico-sentimental seems to us to prevail over the poetic element. He certainly has an

imagination capable of grand things. He makes us think of his own "man" in the "Riddle" :—

"And ever unto himself he chaunted  
A half-articulate hymn."

We should call Mr. Cranch the poet of Transcendentalism. Many of his verses might say to each other, in the words of his "Ocean,"

"Tell me, brother, what are we ?  
Spirits bathing in the sea  
Of Deity !  
Half afloat and half on land."

We like his lines on Niagara as well as any we have ever seen, because of their very *abandon*. He seems to us to have a real and high poetic genius, but we think the "yoke," for a little while, would not hurt his "Pegasus." His is a soul which can afford to harness itself strongly. His sonnet on the violin we must quote as a most graphic and original thing.

"The versatile, discursive violin,  
Light, tender, brilliant, passionate, or calm,  
Sliding, with careless nonchalance, within  
His range of ready utterance, wins the palm  
Of victory o'er his fellows for his grace ;  
Fine fluent speaker, polished gentleman—  
Well may he be the leader in the race  
Of blending instruments — fighting in the van  
With conscious ease and fine chivalric speed ;  
A very Bayard in the field of sound,  
Rallying his struggling followers in their need,  
And spurring them to keep their hard earned ground.  
So the fifth Henry fought at Azincour,  
And led his followers to the breach once more."

Mrs. Ellis, better known in prose than in verse, and we think, deservedly so, shows in these pieces a gentle, graceful and thoughtful heart, but not that strength of passion, nor that delicacy of harmony, which would seem to us to indicate a soul that could not, as Carlyle says, speak its thoughts, and so *must* "sing them." Hers seems to be a harp of one tone — a sweet tone and a graceful one, but with a Hemans-like mannerism, though we by no means class her with Mrs Hemans. It may be a fault of our own, when we say there is to us little that is striking or stir-

ring in Mrs. Ellis's poetry. A comparison of her lines to Queen Elizabeth, and incidentally to Queen Victoria, with Miss Barrett's "Crowned and Wedded," would express our idea of what she wants as a poet, better than any words of our own. To the best of our recollection, Sarah Stickney's "Pictures of Private Life" contained more poetry than Mrs. Ellis's "Poems."

But now, in our descent down the sides of Parnassus, we make quite an abrupt fall and stumble upon something which seems not altogether in place here, namely, an American Epic of 1845, numbering nearly four hundred pages. We had thought and we still think, and we may show reason by and bye, that this age of mind and machinery will hardly furnish or demand or bear another Epic poem. Here, however, is the bold experiment made. We do not feel ourselves called upon, in this connexion, to decide how Mr. Hood may have managed his subject as a matter of history and romance. We are concerned with him as a poet and with the work as a poem, and we must express our conviction, that the story is far more poetical in prose than in Mr. Hood's prosy verse. We ought hardly to quote couplets or paragraphs, because it might be said that every long poem of this description requires a certain quantity of prosaic cement to hold it together, and even Milton might be cited to the point. We simply say that the work impresses us as romance of history with rhyme made for it, by one who has a great deal more zeal than skill, rather than the poetry of history making its own rhyme. We think our readers will be satisfied with one passage, the opening of Book V, which seems to us, whether in a philological, philosophical or poetic view, one of the most remarkable passages we ever encountered. The italics are our own, not the author's.

"Ye tender hearts, who oft have felt *the power*,  
And still remember the *primal* hour,  
When sweet affection filled your throbbing breast,  
And love's soft passion hovered there to rest :  
Remember ye in that delicious state,  
Your very souls with joys inebriate,  
How chilling thoughts would *check your mind's employ*,  
That some *blest* rival might your peace destroy !  
This sad reflection filled Gonzalvo's mind,  
Yet still no chamber in his heart could find ;

*For rooted was the germ of his desire,  
And in his breast increased the tender spire."*

What a comfort to turn from this to the "Waif," a little selection of the choicest specimens of English verse, many anonymous, and all exquisite as amber, made by Professor Longfellow, who has prefaced it with verses of his own, which steal on the ear and over the brow and soul like the close of a mid-summer day. We venture to pronounce that so choice a "rococo," (to use Willis's word,) containing so many gems in so small a number of pieces — so fruit-full a wave-offering for the temple of the Muses — was never before published. The illuminated covering and the pearly page make it almost the sweetest little book that has come from our press.

And from the same publisher, in a similar style,\* we have Lowell's "Conversations" on Poetry and Poets; alias, on the old Drama and the young Democracy — for he talks with himself exquisitely on several matters of human interest which would not by all be thought very poetical. We may fairly notice this book in connexion with the others, because it contains, besides the finest criticism and besides its amazingly fine illustrations from old poets, so much real poetry of its own in noble prose. It is not our purpose nor place here to criticise his criticisms, still less to pronounce upon the general merits of the work, but we must remark upon one thing in the preface, which goes against our intellectual conscience, and that is the author's apologizing for such "minor faults" as may be found, on the ground that the book was prepared in a hurry, and in fact was in process of writing and printing at once. Now this seems to us more than a sin against good taste, and we are sorry to see such excuses adopted by a writer of such genius. For ourselves we do not find those minor faults, when we judge the book by the writer's own plan, or absence of plan, as indicated in his preface. We are glad Mr. Lowell has concluded not to throw any more stones (as he tells his friend) against the doors of the Church, because we think the rock-gates of the Church

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\* Indeed the mechanical execution of all these volumes, particularly that of Mr. Cranch, is marked by a neatness and beauty exceedingly creditable to our American press.

will stand heavier stones than even his sling can throw, whatever may become of the wooden doors of the churches.

With this book of Lowell's before us, and with Emerson's Essay on the natural history of the poet—a high poem in itself, and with a single paragraph on the subject in Carlyle's book of "Heroes," in mind, we feel almost unwilling to come to the general and great theme of Poetry itself. However, we may, perhaps, say one or two things not said by those writers.

We propose, then, now, to make some remarks on poetry, touching the three questions:—What is it? What is it good for? What is to become of it? We shall try not to write a dissertation.

The first of the three questions is the hardest to answer, and if we dwell upon it longest, it will be partly on this account, and partly because the answer to it involves, in a great degree, an answer to the other two.

Children, and many grown-up persons to the day of their death, regard poetry as synonymous with rhyme. To them Marmaduke Multiply is a Poet Laureate, and the "Thirty days hath September" contains the essentials of poetry. People who have a little more thought and feeling consider that there must be some interesting or important truth expressed in the rhyme, and then, and only then, it becomes poetry. To them the opening lines of the Second Book of Mr. Hood's Epic would be poetry:—" 'T is sweet indeed, when worthy hearts approve and feel emotions consecrate to love"—and so on. The sentiment is correct, and so are the syllables, and yet, after all, it is no poetry, but poor prose. It does not follow that all which is not prose is poetry, however good verse it may be. "We learn from Horace, Homer sometimes sleeps." We must own, too, that Byron spoke not wholly without book, when he said that Milton, "the prince of poets," was "a little heavy, though no less divine." Milton is more than a *little* heavy and prosy, when he undertakes to make the muse chant systematic theology. Verse, however finished, will not make poetry, unless there is poetry in the man when he makes the verse.

We are not underrating rhyme and rhythm. They have a great charm of themselves, and the pleasure is immensely

heightened when they harmonize with the character of the poet's thoughts and feelings. No one can read Burns's poetry, or Scott's or Byron's or Campbell's, or any true poet's, without feeling the beauty and the *meaning* of number and rhyme. There is a passage in Burns's *Elegy* on the death of Tam Samson, which we wonder has never been noticed in this respect, for it seems to us the most exquisite specimen of the power of rhyme and of the recurrence and repetition of sounds, to express what were otherwise indescribable, which we have met with in all our reading.

" When August winds the heather wave,  
And sportsmen wander by yon grave,  
Three volleys let his memory crave  
O' powther an' lead,  
Till Echo answer frae her cave :—  
Tam Samson 's *dead* ! "

Do we not almost hear in these three last words a faint echo of the crash of the three volleys ?

Rhyme has a nobler mission than merely to tickle the ear and please children. Perhaps the pleasure derived from it is akin to that which comes from listening to the echo in the fields. Two lines ending harmoniously seem like the mouths of two witnesses establishing and enforcing the thought expressed. Take, for instance, the famous couplet of *Hudibras* :

" Rhymes the rudders are of verses,  
By which, like ships, they steer their courses."

We cannot think of a finer instance of this view of the significance of rhyme, as expressing a harmony and mutual responding of objects, for example, natural objects, than the description of sunrise in Scott's *Lady of the Lake*. We have space for only a few lines.

" The doe awoke, and to the lawn,  
Begemmed with dew-drops, led her fawn.

\* \* \* \*

The black-bird and the speckled thrush  
Good morrow gave from brake and bush ;  
In answer cooed the cushat dove  
Her notes of peace and rest and love."

Does not the rhyme, here, of itself, express a something in the scene, a marrying of thoughts, a gondolier-like calling

and responding of the animate and inanimate things of nature to each other at that lovely hour, which could not nearly so well be expressed, if at all, in any other mode?

Still, after all, the poetry must be in the man, as was before intimated, in order that the verse may be poetical and not prosaic. And if the poetry is in the man, it will show itself, it will speak out, whether he write in the form of verse or of prose. Some poets use rhyme or verse as a mould into which they run all their thoughts, whether gold, silver, brass or lead. But some poetry is too fiery to be contained in any mould. The poetry of the Bible is of this kind. Do we feel that metre and verse are wanting to make that celebrated description of the war-horse poetry — poetry which has never been reached? "Canst thou make him afraid as a grasshopper? The glory of his nostrils is terrible." Who can conceive of this being put into verse without an immeasurable loss? Dr. Young, in his poetical paraphrase, is clearly not thinking of the same animal, when he exclaims:

"Survey the warlike horse! Didst thou invest  
With thunder his robust, distended chest?"

This is Dr. Young's thunder, but it differs from that of the sublimely simple original, as the mock thunder of the theatre does from the awful roar of Heaven's artillery. The free and fiery Hebrew muse will not march in our rhyme and measure. What can verse do with that tremendous description of the leviathan: "His eyes are like the eyelids of the morning. . . . Who can open the doors of his face?" What poetry was compressed into that single expression of the Psalmist: "If I take the wings of the morning!" How much Bryant owes to it in his *Thanatopsis*:

"Take the wings  
Of morning and the Barcan desert pierce."

Let any one who may have been led by familiarity, as so many have, to underrate the sacred poets, just take away from some of the finest poems, and some of the finest passages in favorite poems, of profane writers, the images, sentiments or expressions (unconsciously perhaps) borrowed from the Scriptures, and he will be awakened, by feeling the vacuum thus left, to a new sense of the incomparable, yes, literally incomparable, power of the poetry of the Bible.

Open, for the thousandth time, those venerable pages of the Hebrew bards. All nature is alive. A mighty heart beats — a great soul thrills throughout creation. There is expectation, exultation, awe, breathless suspense, in the very inanimate creatures of God. The sun and moon stand still in their habitation, while the light of his dreadful arrows flies abroad and the brightness of his glittering sword. The floods lift up their hands on high. Deep calleth unto deep in the great procession of the billows. The waves are troubled and utter a voice. "Was thine anger against the waves? Was thy wrath against the sea, that thou didst ride upon thine horses?" Did this, perhaps, suggest Byron's comparison of the ocean to "a fiery horse that knows his rider"?

The specimens which we have given of Scripture poetry would be abundantly sufficient to show, not only that there may be poetry without verse, but that there may be poetry which *will not bear* verse. Jean Paul, the Titan of German writers, has left sixty volumes full of the richest, intensest, most various poetry, and yet never, to our knowledge, printed or wrote a verse. How much poetry there is in that sentence of his concerning old men, found among what he calls his "stretched verses," or prose poetry, as we might render it: — "They are, indeed, long shadows, and their evening sun lies cold upon the earth, but they all point toward morning." Did not Daniel Webster utter poetry, high poetry, when at the close of his Eulogy on Adams and Jefferson he said, "Auspicious omens cheer us. Our own firmament now shines brightly upon our path. Washington is in the clear upper sky. These other stars have now joined the American constellation; they circle round their centre, and the heavens beam with new light." This poetry, indeed, is not regular in its form, but it *is* poetry; and it has a measure, too, of its own.

We might quote without end specimens of descriptive or pathetic poetry, poetry of every kind, in the form of prose. A little book called "My Early Days," is full of fine examples. In a beautiful picture of the last days of his father, the writer says, "the mournful melody of his touching tones came on the ear like echoes from the hollow cell, which the dropping of a constant grief wears in a broken heart."

Not only the spirit of poetry, but often verse itself, or fragments of versification, occur in prose; in some prose compositions so often, that you might, indeed, almost as properly call them irregular blank verse as prose. In the writings of Dickens, as has been pointed out, such specimens (sometimes, indeed, intentionally, as would appear,) occur often. We would refer only to the close of *Martin Chuzzlewit*.

"Thy life is tranquil, calm and happy, Tom.  
In the soft strain, which ever and again  
Comes stealing back upon the ear, the memory  
Of thine old love may find a voice, perhaps;  
But it is  
A pleasant, softened, whispering memory,  
Like that in which we sometimes hold the dead,  
And does not pain or grieve thee — God be thanked!"

Edward Everett, in a speech on some pension bill, says, (we indicate by italics where the verses occur:)

"The leaders in war as well as council are seen, in fancy's eye, to take their stations on the mount of remembrance. They come *from the embattled cliffs of Abraham. They start from the heaving sods of Bunker's Hill. They gather from the blazing lines of Saratoga and Yorktown; from the blood-dyed waters of the Brandywine; the dreary snows of Valley-Forge, and all the hard-fought fields of the war.*"

These examples show that, just as prosaic lines will creep into a poem, when the poet "nods," or speaks in any other character than that of a poet and a man, when, for instance, he personates the theologian or politician, so, on the other hand, lines of poetry may easily occur in prose composition, when the writer forgets for a moment his artificial situation, conventional expectations, and his technical or professional object.

Byron, in the first edition of his "English Bards and Scotch Reviewers," ridiculed Wordsworth as one

"Who, both by precept and example, shows  
That prose is verse, and verse is merely prose;"

but in the notes, he wrote against this criticism the word "unjust." Many, who do not understand Wordsworth, judge his theory by a few unfortunate pieces or passages, (for Wordsworth actually sometimes caricatures himself.)

rather than by a fair examination. Perhaps they stumble at such specimens as the following, which certainly has not much inspiration about it nor much music in it.

“The mother strove to make her son perceive  
With what advantage he might teach a school  
In the adjoining village.”

In such instances as this, however, Wordsworth misapplied his own system, as he has also in some cases egregiously violated it, as, for instance, instead of saying in plain English that a little girl *caught cold*—a thing, however, which it is indeed difficult to state poetically at all, because there is not much inspiration in a cold or sore throat—he says:

“The winds of March, smiting insidiously,  
Raised in the tender passage of the throat  
Viewless obstruction.”

But such instances, were they ever so numerous, would not prove that there is not a great deal of truth in the theory itself, the theory, namely, that “there is no essential difference between the language of prose and metrical compositions.”

Lord Chesterfield, in a letter to his son, says:

“The difference between verse and prose you will easily observe, if you read them both attentively. In verse things are seldom said plainly and simply, as one would say them in prose; but they are described and embellished: as, for example, what you hear the watchman say often in three words—‘a cloudy morning’—is said thus in verse in the tragedy of Cato:

‘The dawn is overcast—the morning lowers,  
And heavily in clouds brings on the day.’

This is poetical diction, which would be improper in prose, though each word separately might be used in prose.”

These remarks seem to us not to give a favorable idea of “the noble lord’s” sense of poetry. To our mind, we confess, the watchman’s answer, when asked, “What of the night?”—“The morning cometh, and also the night”—is more poetical than if he had multiplied epithets. “Fair weather cometh out of the north; with God is terrible majesty.” We should like to have asked Chesterfield, whether this is poetry or prose.

The truth, we believe, is, that if a man has the spirit of poetry in him, he will be more apt to utter it in the strong,

simple speech of every day, homely life, especially if he be dealing with subjects familiar to every eye and heart, than to resort to that hereditary stock of phrases called "poetic diction." There is sometimes poetry in the prose of the humblest life, which cannot be transferred to verse. A British soldier likened the sound, which arose upon the encounter of his own cavalry with the enemy's at the battle of Waterloo, to "a thousand tinkers at work, mending pots and kettles." Scott introduced this image, in his description of the battle, with the lines :

"As plies the smith his clanging trade,  
Against the cuirass rang the blade."

Thus sacrificing the very gist of the life and poetry of the comparison, in avoiding the homely, and yet distinct, lively and picturesque idea of *tinkers*, *pots* and *kettles*. We may perceive in some measure what he lost, by the following couplet from his description of a battle in the *Lady of the Lake*, where he calls things by their right names :

"I heard the broadsword's deadly clang,  
As if an hundred anvils rang."

We wish Chesterfield had taken some of Shakspeare's finest passages and shown how they could possibly have been given more simply and to the point in prose. Shakspeare's blank verse is as good prose as verse. You do not ask yourself whether it is one or the other. According to Lord Chesterfield, there cannot be any good prose writing.

- Now we venture to express the idea, that Mr. Norton's great argument for the genuineness of the Gospels has produced on more than one mind the effect of real poetry, by the perfect transparency, the pellucidity (to borrow a word from Locke) of his calm and beautiful reasoning.

Wordsworth remarks, — and well, as we think, — that "some of the most interesting parts of the best poems will be found to be strictly the language of prose, when prose is well-written." How could the story of "the Death-bed," by Hood, (which we extract from Longfellow's collection,) be told more simply in prose ?

"We watched her breathing through the night,  
Her breathing soft and low,  
As in her breast the wave of life  
Kept heaving to and fro.

" So silently we seemed to speak,  
 So slowly moved about,  
 As we had lent her half our powers  
 To eke her being out.

" Our very hopes belied our fears,  
 Our fears our hopes belied ;  
 We thought her dying when she slept,  
 And sleeping when she died.

" For when the morn came dim and sad  
 And chill with early showers,  
 Her quiet eyelids closed : — she had  
 Another morn than ours."

Take any passage in which Shakspeare's great heart speaks to the common heart of man. Often, too, a few simple words form the hinge upon which the effect of a long passage turns. For instance, where Richard II. preaches that thrilling sermon to kings and courtiers :

" Within the hollow crown  
 That rounds the mortal temples of a king,  
 Keeps Death his court ; and there the antic sits,  
 Scoffing his state, and grinning at his pomp ;  
 Allowing him a breath—a little scene  
 To monarchize, be feared and kill with looks,  
 Infusing him with self and vain conceit,  
 As if this flesh, which walls about our life,  
 Were brass impregnable ; and humored thus,  
 Comes, at the last, and *with a little pin*  
*Bores through his castle-wall*, and — *farewell, king !*  
 Cover your heads, and mock not flesh and blood  
 With solemn reverence ! "

We have intended to argue, that the common distinction between poetry and prose is strictly unphilosophical, — that there is a great deal of prose, which is only so much the higher poetry, because it appears in broken and irregular, rugged and jagged verse, and has too much, too rich and various life and energy for regularly returning rhyme or rhythm. Whately says, in his "Rhetoric," that there is the same distinction between poetry and prose as between singing and speaking, or walking and dancing. But there is one kind of movement which he omits, that is, marching ; and we would amend his remark by saying, that as a manly walk becomes insensibly a march, and as the highest elo-

quence of speech becomes music to the ear, so prose perfected becomes poetry, whether regular or irregular in its form. Does that celebrated passage in which Ossian paints the desolation of Balclutha differ essentially, even in form, from a snatch of a poem?

We have spoken thus far of verse and metre — of poetry considered merely as a form of composition; but the word has a deeper meaning. What is poetry itself, as it exists in the soul of the poet? What is the spring of poetry — what is its aim and essence? A question this, which the curious and critical have been trying to answer ever since the days of Aristotle, but the Protean essence — life—spirit of poetry has eluded the most wary grasp, the nicest examination. The truth is, the attempt to make up a formal definition of poetry — the attempt to state in a sentence or in an essay what it is precisely that constitutes poetry, to give such a description of it as one may carry about with him and apply on all occasions as a rule of judgment — is too apt to end like the attempt of Bardolph to define the word “accommodated.” “Accommodated; that is, when a man is, as they say — accommodated; or when a man is — being — whereby — he may be thought to be — accommodated — which is an excellent thing.”

We can, however, at least look into some of the opinions and impressions that are always floating about in the world with respect to the poet and his business. We call poetry the business of the poet, for it is a business — a serious and an important one. It is a common feeling with matter-of-fact people, as they call themselves, that poetry means something untrue, unreal or exaggerated. They regard it as a certain something, or rather as an uncertain something, not only unconnected, but inconsistent with the practical realities, the every day duties and interests of life. Now admitting, nay asserting that imagination is the great characteristic of poetry and of the poet, (we mean creative imagination, and not merely constructive fancy,) does it follow that the poet is not engaged in a real, substantial, (and we would add, if it were not anticipating ourselves, worthy,) work? By no means. The imagination is as much a part of human nature as the reasoning faculty. Indeed we question whether reason, in its highest exercises, does not require imagination.

Every man has many poets within him. Hope is a poet, painting bright and beautiful pictures on the flickering curtain of the future. Memory is a poetess, and creates a past world of her own by shedding upon departed scenes and objects a mild and glorifying moonlight. The German poet, Göethe, writing recollections of his early life, calls his book "*Poetry and Truth*." There is a nearer connexion between them than many imagine. Poetry is not false. That is to say, genuine poetry is true to the nature of man. Every child is a poet. Every child has the poetic feeling within him. His imagination breathes life into all the objects that surround him, and even ascribes to them a mind and a personality like his own. He whips the chair, and is astonished or angry that the quadruped will not march. All nature is full of meaning and mind to him. We find traces of poetry, moreover, everywhere in the common speech of men. How full is the language of sailors of vivid and hearty poetry! We once heard a captain of a coaster, who had formerly been a farmer, say, as the sun dropped down behind the western wave — "There goes the old haymaker!" and that half-serious, half-sportive expression of his told to our mind, more poetically than many pages which we had read, the pleasures of the haying season and the beauties of sunset and the tranquil glory of summer evening hours and the serenity of autumnal skies. The language men use when they talk naturally shows, that if poetry is an imaginative thing, it is not an *imaginary* thing.

It has been said that the business of poetry, in contradistinction to philosophy or science, is "to treat of things not as they are, but as they appear; not as they exist in themselves, but as they seem to exist to the senses and the passions." But it is difficult to say what things *are* except by what they seem to us, and it is difficult to tell when we are looking at things dispassionately. Poetry does represent things as they are to us in our highest, clearest, calmest, best hours. We believe there has been infinitely more truth told in poetry than is commonly imagined. Poetry is often spoken of as if it were opposed to history. Anything which is related for fact, but is not in reality such, is called "mere poetry." Now, the truth is, that history without poetry is a lifeless skeleton, and consequently does not re-

present things as they are. It has been said of Goethe, "he saw, as soon as he turned himself to writing his own biography, that poetry is by no means the least real part of history, and that in fact it is the imagination which writes histories." There is sound philosophy in this. Every true and faithful historian must be a poet. We do not want so much mere chronological accuracy, or fulness of narrative, in a historian, as significant facts with their connexions and bearings; and must he not have something of a poet's eye to discern these? The historian must be a dramatic poet, for he has to reproduce in his pages the persons and sensations of the past. His readers must forget in what century they are standing as spectators, they must feel simply that they are looking on from the grand, common ground of humanity.

Poetry, again, is often regarded as something opposite to reasoning. It is true, formal logic does not come with a very good grace in poetry, but it does not follow from this that there may not be argument in poetry, as any reader of our own Whittier or Pierpont may see. We would also refer to a poem by Horace Smith in Longfellow's collection, entitled "Why are they shut?"—an argument for the keeping of the churches open through the week. Do we never hear or read sound reasoning in prose, when not a single form of the logical art, not so much as a "therefore," is permitted to peep through? Is there not what Webster calls "the clear conception, outrunning the deductions of logic," and yet capable of being perfectly substantiated by logic the most severe? A man may reason so rapidly that ordinary minds cannot keep up with him, and we may imagine that a poet guesses at truth, or comes at it by inspiration, when, in reality, he passes over the same steps of logic that the driest and most patient thinker must pass to attain truth. On the wing of a poetic genius he may seem to fly transcendently to a conclusion, but he really touches every step in the stairway of reasoning, though he passes over them as with the foot of Atalanta.

The remarks which have thus far been made in reference to the question, what is poetry, have gone chiefly to show what poetry is not, and what it does not contradict. We have spoken but very generally of what poetry essentially is, and what it requires. The word in its Greek original

implies, as every one knows, creation. But there are so many kinds and senses of creation, that this does not readily suggest a very distinct definition of poetry to our minds. The poet often, indeed, but not always, creates a new combination of old and familiar materials, as Shakespeare did when he conceived the idea of Queen Mab. Sometimes he infuses his own life into the objects of inanimate nature and creates them anew, like old Lear talking to the elements. But this, again, is only one of the forms, though a very common one, in which the poet exerts his creative power. The poet does not always create a new world; he does not always deal with inanimate objects—does not always personify them when they occur in his writings; nor does he always dramatize and create characters. Etymology alone will not teach us what poetry is.

Many writers, ancient and modern, from Aristotle down to Goldsmith, have called poetry an imitative art. But there is a vast deal of poetry to which this description would not apply. Could any Martin imitate or equal Miss Barrett's word-picture of the dreadful "sword-glare" in her *Drama of the Exile*? In what painting, as in Barry Cornwall's word-painting, does

"The sleep-buried thunder awaken in wonder,  
And the lightning open her piercing eye"?

It appears to us that poetry, eloquence and genius are more intimately associated than is commonly thought. We are disposed to regard poetry as simply the highest degree of eloquence, and the highest expression or form of genius. The poet speaks to man as man; so does the orator, when he is most truly eloquent and effective; and every man of genius, again, using the phrase in its popular acceptation, must be a poet and an eloquent man, though he never should write a line of verse or "speak in public on the stage." Sir Humphrey Davy was a poet—he was eloquent in his laboratory as well as in his lecture-room; and was he not in himself an answer to the already quoted distinction of Wordsworth, that poetry, in contradistinction to science, treats of things as they appear and not as they are? The poet may not always address his fellow-men in form, as the orator does, but he speaks to something, however he may seem to soliloquize, and what is that some-

thing? It is, if he be a true poet, the common heart of humanity. "A great soul," says some Italian writer, "is a theatre within itself." The genuine poet, then, speaks before and to a "cloud of witnesses." He takes delight indeed in uttering himself, but he longs to have others share that delight;—whether a farther motive be, that his own pleasure may be thus heightened by reflection, is another question. True poetry, then, when written, is simply the most intense and condensed eloquence expressed in writing. The poet labors to express and awaken feeling, and that is, after all, the aim of the true orator.

It may occur to our readers that we have not defined poetry yet,—that we have said what it is not—have compared it with other things—have spoken of it in every way except to say precisely what it is. And this is the very question which we have carefully avoided undertaking categorically to answer. If a definition must be given, why may we not say, that poetry, in its essence, is the love of truth; in its expression, the impassioned utterance of the truth which one loves—an utterance in the form sometimes of regularly measured speech, and sometimes of thoughts so fiery as to melt all moulds into which the poet would fain run them. It may be said, that the love of beauty and the sense of sublimity, more than anything else, characterize the poet. But is not the love of beauty, particularly of intellectual and spiritual beauty, a love of truth,—a pleasing sense of finer and deeper truth and fitness than the unpoetic appreciate? And the sense of sublimity—does not that spring from glimpses and apprehensions of some vast, though dim and incomprehensible reality? When we pronounce the love of truth a prime element of the poetic genius, we mean to imply that a man has a love of the truth for its own sake, and the desire to utter it because it is intrinsically grand, heart-thrilling and soul-stirring. If he speaks from any lower impulse, he speaks in vain as a poet. Which are the interesting parts of Milton's *Paradise Lost*? Those parts in which the poet spoke and uttered "thoughts that *voluntary* moved harmonious numbers," not dry logic or school divinity. Poetry abhors all systems. A man cannot be a poet at the same moment that he is trying to make scientific expositions, of whatever subject,—whether of human redemption, as Pollok did in

his "Course of Time," or of botany, as did Dr. Darwin in that huge tome of his. Systematic doctrine will not be married to immortal verse. Nature "forbids the bans."

If what has been said of the nature of poetry be true, we need not dwell long on the second question proposed—What is the use of poetry? It resolves itself into the question, What is the use of our having souls? What is the use of our being placed in a universe of beauty and majesty, with power to feel, and to utter what we feel? If the poet is really a liar and a dreamer,—and one or the other of the two he is considered by many, soften the language as you will,—then poetry is vain, and may be worse than vain; but if he is no more of a liar than the slaves of fashion are, and no more of a dreamer than the votaries of Mammon, he may at least be tolerated; and if, as has now been maintained, the genuine poet is a teller of deeper truths, a dealer in more solid realities than the unpoetic plodder recognizes, then he and his art are to be not only endured, but encouraged. Life without poetry is not life, for it has no soul. But who are they, and what are they doing, who despise poetry as an unreal, imaginary thing? Are *they*, then, the only men employed about realities, who worship fashion, Mammon, and the Prince of this world? Are there not many "of imagination all compact," who devote their imaginations to very unworthy objects; always trying to imagine, for instance, that earthly possessions are eternal, or seeking to please or propitiate a fictitious personage called the world—the public? This is poetry, but poetry of a very inferior order. It is idle for any one to pretend that he despises poetry, for every man's life is poetry, better or worse, put in action. We believe there is poetry, eloquence, genius in every child that is born; but early education (and that, to be sure, is a very comprehensive cause,) the influence of artificial, conventional life, and the world's delusions quench the heaven-kindled spark, or so encrust the soul that the fire cannot find its way outward. Ridicule does not always produce the effect it had in the case of Byron. As the child grows up, he is ashamed to be a poet. He is ashamed to be natural. The flame of genius grows dull in the cold, damp atmosphere of form and fashion. He loses that enthusiastic love of nature, which is so fresh in the poet and the

child. And yet the poetic sentiment cannot wholly die out of man's heart, though its utterance is so often choked. Thousands feel the touching beauty, the kindling majesty of the poet's thoughts and words, who cannot express their emotions, and thousands who would be ashamed to express them, if they could.

Upon the third topic — the prospects of poetry — we have but one or two remarks to make, and those very general. The state and prospects of the poetic art cannot be fairly discussed here. It has been said, that the world "is getting to be too cultivated for poetry, too comfortable for eloquence, too busy for literature, and too sharp-sighted for faith." But there is not much likelihood that faith will ever die out of the human breast, so long as it remains true that man is a finite being, and therefore cannot comprehend himself nor the mystery of the universe; and so long as faith remains, poetry will have an eye and an ear to which she may address her highest speech. And the increasing cultivation of the world only demands either a more cultivated poetry — a deeper poetic study and sympathy, or a more earnest singleness of purpose and spirit in the poetic soul. Let it be that, in the words of Macauley, "whoso in an enlightened and literary society aspires to be a great poet, must first become a little child;" — so must he who aspires to be a good Christian. If, as the same writer says, all poetry, even the best, the truest poetry, is literally *frenzy* — if the poet must begin by believing what is false, then we may indeed fear, no, not fear, but hope, in regard to poetry from the progress of civilization. But is it so? Does poetry necessarily imply "unsoundness of mind?" Let the universal response of the human heart to its great poets answer, no. The moments of composing or feeling true poetry are the *lucid intervals* in the life of man; and the poet, if a whole world could be so far cheated out of its own consciousness as to call him mad, might at least say, as a real madman once said, — "All the world call me mad, and I call them mad — only they outvote me."

Some seem to imagine that the poetical subjects have all been long ago used up. What do they mean by 'poetical,' and what do they mean by 'used up'? There is poetry everywhere, and in the meanest things, to one who has the eye to discern and the heart to feel it. There is poetry in

an old tottering stone-wall, in a stubble-field, in a cabbage-garden half buried with snow, in a sun-flower over-topping a pig-pen, as well as in the new-mown hay and the murmuring rivulet and the summer moonlight. Nature can never wear out, till every human heart shall lose all the freshness of childhood and of piety. Until the heart is entirely cheated out of its own native feelings by the pretensions of artificial life, it will find or make poetry everywhere. The present and the past, nature and mechanism, and the future of faith, ay, and of science, are teeming with poetry.

Whether the world is ever to see, or will ever demand another Epic, seems to us very doubtful. Christianity, revealing and awakening the freedom of the individual mind and man, and turning men's thoughts more upon the soul and its interests and achievements than upon mere physical achievements and material greatness; and civilization, with its arts and inventions, gradually superseding that physical or rude energy which once constituted so much of the life and soul of the heroic song; these causes make it unlikely in our view that the world will demand another Epic poem. Moreover if an Epic should be undertaken with any prospect of success, it must embody or address the spirit of an age, whose spirit is no one spirit, but the working together of a vast multitude of spirits, each struggling for its separate life. Where shall the future Epic poet, lost in the infinite, find his rallying point of interest?

The human heart will not however cease to utter itself in song, and the fragments of a mighty Epic — the great Epic of Providence — will be forever floating through the world.

Too much has been said at our commemorative festivals and on other occasions, or rather too little discrimination has been manifested in what has been said, about the prospects and the desirableness of our having a national literature. It would be well if the compositor, in "setting up" many of the speeches on this subject, should just slip in the word *natural* instead of 'national.' Let us have a natural literature, and then it will inevitably be national, in the best sense. It will be the genuine expression of the hearts that compose the nation; of American, because of human hearts — of American, because of free hearts — of Ameri-

can, because of religious hearts. Properly meant and properly understood, indeed, the demand for a national literature cannot be too strongly uttered. But this day-dreaming about a national literature produces a neglect, if not a perversion, of talent and genius. To hear or read what is often said about a national literature, one would think there was an American nation, independently of the individuals composing it, — that the genius of America had an existence and agency separate from the hearts in which the true American idea dwells, — and that the fair personage whose head we are so familiar with on our copper coin ought to give ear to our loud and long cry, and graciously pen us a national literature with a pen made of one of the quills of our own eagle. Such a dream certainly can never be realized by our authors cherishing the delusive notion, that they must not write from personal feeling and experience, but conform to a certain vaguely imagined national model. Let every American writer be imbued with true wisdom, true patriotism, true humanity and true independence; and then the aggregate of all these individualities will be a literature which, if it should not, in the general improvement of the nations, be strongly and sharply distinguished from other national literatures, whatever it may comparatively be, will be positively something great, permanent and classical.

We may not, for the reasons which have already been suggested, as well as for other reasons growing out of our peculiar social and political circumstances, soon, if ever, produce an Epic, or any long poem. But suppose we should never do anything more in the way of verse than write little songs on this side of the Atlantic. It is a very considerable, though by no means an uncommon mistake, to suppose that a great poem must be a long one. A life, too, may be a poem — a heroic poem, interspersed with bursts of lyric melody. Our national poem shall be, let us hope, the grand harmony of that many-stringed instrument, a community of free spirits, each in its own way speaking or singing the truth. This shall be our unwritten Columbiad.

C. T. B.

## ART. VII.—MASSACHUSETTS BOARD OF EDUCATION.\*

IN this country all are sovereigns except the rulers. They are the subjects and must do as they are bid. Every one else may do as he pleases. The people's will is the fundamental law. The government is a mill-wheel moved by the current of public opinion. The real governors are the majority of the people, and woe to the country if that majority be not wise and virtuous. We have no security for good order, for "life, liberty and the pursuit of happiness," but the wide diffusion of virtue and intelligence. Without these our people will be a blind Sampson, and may at any moment, in a fit of madness, pull down the pillars of the social edifice. To enable them to preserve and extend their blessings, they must be well educated. Especially, as this country is becoming more and more the receptacle of the poverty and ignorance of Europe, does it behoove us to make ample provision for the diffusion of the means of instruction.

But apart from the peculiar importance of general education in this country, growing out of the peculiar character of our institutions, it is becoming every day better understood that the education of the young is the great means of improving the condition of mankind. Nothing can be more trite than the maxim that

"Just as the twig is bent the tree's inclined,"

and the reason is that nothing can be more true. But though the paramount value of the education of children has been well understood as long as civilization has existed,

\* 1. *Eighth Annual Report of the Board of Education, together with the Eighth Annual Report of the Secretary of the Board.* Boston: Dutton & Wentworth. 1845. 8vo. pp. 136.

2. *Abstract of the Massachusetts School Returns for 1843-44.* Boston: Dutton & Wentworth. 1844. 8vo. pp. 336.

3. *Remarks on the Seventh Annual Report of the Hon. Horace Mann, Secretary of the Massachusetts Board of Education.* Boston: Little & Brown. 1844. 8vo. pp. 144.

4. *Reply to the "Remarks" of Thirty-one Boston Schoolmasters on the Seventh Annual Report of the Secretary of the Massachusetts Board of Education.* By HORACE MANN, Secretary of the Board. Boston: Fowle & Capen. 1844. 8vo. pp. 176.

5. *Observations on a pamphlet entitled "Remarks on the Seventh Annual Report of the Hon. Horace Mann, Secretary of the Massachusetts Board of Education."* Boston: S. N. Dickinson. 1844. 8vo. pp. 16.

yet the direction which ought to be given to the young mind has only been gradually learned. The development of the Christian spirit has opened men's eyes to the ends which should be aimed at, and the means which should be used, and has prepared them for the toil and self-control which are required for the proper performance of the task. Benevolent men in Europe and America have become impressed with the duty of laboring to elevate the character of those who are to constitute the coming age, and are devoting themselves to the work. One of the reports of the school committees of this Commonwealth, published in the first volume of the "Abstracts," contains the remark, that "there is no better test of the state of society in a town than the state of the schools, for in a very few years the schools make the society." What is here said of a town is true of the nation.

A general interest in the improvement of common schools has of late years been awakened among us, and much has been done in their behalf, particularly in New York and New England, by the establishment of School Funds, School Commissioners, School Libraries, Normal Schools, Common School Journals, Conventions of Teachers and other friends of Education, and by lectures and addresses from distinguished men in official and private stations, who have warmly advocated these and kindred measures, and have strongly set forth the need of improving the means of popular education.

The Massachusetts Board of Education was created by an Act of the Legislature passed April 20, 1837. Its duties as prescribed by statute are, "1st, to prepare and lay before the Legislature, in a printed form, on or before the second Wednesday in January annually, an abstract of the School Returns received by the Secretary of the Commonwealth; and 2d, to make a detailed report to the Legislature of all their doings, with such observations as their experience and reflection may suggest upon the condition and efficiency of our system of popular education, and the most practicable means of improving and extending it." The duty of the Secretary is, "under the direction of the Board, to collect information of the actual condition and efficiency of the common schools and other means of popular education, and to diffuse as widely as possible, throughout every part of

the Commonwealth, information of the most approved and successful methods of arranging the studies and conducting the education of the young." We will now consider how these duties have been discharged.

The first volume of the Abstracts of School Returns, prepared by the Secretary, enables us to judge of the state of the schools when the Board began their labors. On looking over the selections which it contains from the reports of the school committees, we find loud and long complaints from every quarter respecting the condition of the common schools at that time. We learn from them that many of the school-houses were too small, out of repair, standing on and sometimes in the highway, with short posts for seats, on which the younger scholars sat with their legs dangling in the air, until the progress of time should give them length of limb sufficient to reach the floor, without proper desks, without blackboards, or other apparatus for instruction, without blinds or curtains to exclude the sun, or roofs sufficiently tight to exclude the rain, with broken latches, broken hinges, broken floors and broken windows. These last however served a good purpose as ventilators. In houses which were not provided with broken windows or open fire-places, the air was kept snug and quiet all the school-time, and not allowed to leave the room until the school was dismissed. These buildings were warmed or rather chilled with green wood, which gave out little heat but abundance of smoke. This smoke sometimes proved too much for teachers and pupils, drove them from the premises and broke up the school. Sometimes they had not even green wood to burn. Strange to say, these difficulties about fuel exist even now. The Eighth Report of the Secretary, presented to the Legislature a few weeks since, says, "Every year more or less schools are broken up in the county of Berkshire from a want of fuel, or from being supplied only with such wood as *in the present state of the arts* is incombustible." The scholars were often a worse trouble than the school-house, rebellious, absent half the time, and late and lazy during the rest of it. All ages were mingled in the same room, grown up men with little children, whom their mothers sent to school to save themselves the trouble of looking after them at home. The school committees and the prudential committees of the

districts were continually jarring, the duty of the former being to examine teachers before they were engaged, and the pleasure of the latter often being to engage teachers before they were examined. The parents showed little interest in the schools, except when they came to the school-house to flog the master or berated him in the children's presence at home. They insisted that the old school-books on hand should be used up before the children should have new ones, and often in fact sent them to school without any. The consequence of this was, that half a dozen different text-books were used by pupils pursuing the same branch of study. Reading was taught mechanically; or as one of the committees says, "the words came from the pupils' mouths like apples dropping from the tail of a cart." The elementary studies were hurried over to make way for the more advanced ones. Added to all this, the appropriations for the schools were so small that by the time the pupils were fairly in training, the money was spent and the teacher was gone. The want of proper qualifications in the teachers is a subject of continual complaint in these reports. One of the committees says of them,

"They know too little of the human mind to lead it to apprehend the principles of the various branches of study, and consequently, when difficulties occur to the pupil, their only resource is to *lift him over them*, leaving the principle unexamined and the difficulties unremoved. One would almost imagine they were aiming to do with the pupils as the angel did with Habakkuk, when he took him by the hair of his head and transported him in an instant from Judea to Babylon."

Finding this to be the state of things when they came into office, the Board, and particularly its ardent and indefatigable Secretary, applied themselves with spirit to the work of improvement. The reports of the school committees, since published, show the result of their labors. They have stimulated the prudential committees of the districts to engage teachers in season, the school committees to examine them with care, and the parents to encourage them by visiting the schools and to aid them by repressing a spirit of insubordination in their children. They have perseveringly held up to public view the defects of the school-houses, their want of proper seats and desks, of blackboards and other apparatus, of the means of ven-

tilation, and in general, their want of proper provision for the health, the comfort, the instruction and the discipline of the pupils. They have exposed the ruinous consequences of the multiplication of districts, and urged the smaller ones to unite and establish schools of different orders, placing the young children by themselves under the charge of female teachers, and the older ones in schools instructed by men, so that more and better instruction might be obtained for a given amount of money. They have shown the importance of lengthening the term of tuition, and of establishing town-schools. They have caused registers to be kept in the schools, by means of which the great amount of time lost by the absence and irregular attendance of the pupils has been ascertained, and brought home to the minds of the people. By procuring the passage of an Act for the payment of the services of school committees, they have greatly increased the attention of these important officers to their duties. Their activity, seconded by the munificence of a gentleman who was a member of their body at the time, effected the establishment of the Normal Schools for the education of teachers, which have now been in operation for some years, and have rooted themselves in the favor of the most competent judges of their merits. The grants of money from the public treasury, in aid of the purchase of libraries for the districts, in pursuance of Acts passed at the recommendation of the Board, have afforded the means for a very wide diffusion of knowledge; and the arrangements which the Board have made or approved, have enabled the districts to procure valuable books at a very cheap rate. The publication of the Abstracts of School Returns, prepared with so much labor by the Secretary, has been of great service. The wide circulation of the information and suggestions which they contain, has probably contributed more than any other act of the Board to interest the people of the Commonwealth in the cause of education, and to promote the improvement of the schools. Every town in the State has been enabled to see what the others have done. The backward have been stimulated, the active have been encouraged, and all have been enlightened. To use the words of Mr. Mann in the preface to the volume of Abstracts for 1839-40: — "Cases have been constantly oc-

curing, where striking views or suggestions for improvement, made by one committee and published in the last Abstract, have been extensively copied or recommended for adoption by committees in their reports for the present."

We wish to say a few more words on some of the points presented in the above general survey. The condition of most of the school-houses in the Commonwealth, at the time when the Board began its work, was such that the Secretary thought it necessary to append to his First Report a supplementary Report devoted to school-houses exclusively, in which their great defects were particularly specified, the injurious consequences resulting therefrom forcibly portrayed, and many valuable suggestions made respecting the proper remedies for these evils and the proper construction of school-houses in future. These suggestions, repeated on every proper occasion, in Reports and lectures and journals, by the Secretary and the fellow-laborers whom his activity brought into the field, have produced a great improvement in the school-houses throughout the State. The Eighth Report of the Board says, in reference to this subject, "no one can travel through any part of our State, without being struck with the great change for the better, which has been effected within the last few years." The selections from the school committees' reports, published in the volumes of "Abstracts," testify to the truth of this statement. We may add in this connection, that the number of school-houses has been greatly increased within a few years. At a meeting of the American Institute of Education in 1841, it was stated by Mr. Rantoul, that since the publication of the Report on the construction of school-houses, "more school-houses have been built in this State in one year than in ten years from 1828 to 1838." The Eighth Report of the Secretary of the Board, dated December 10, 1844, says, that "since 1837, the appropriations for building and repairing school-houses have amounted to between nine hundred thousand and a million dollars."

The importance of seminaries for the education of teachers was forcibly presented to the Legislature in the same Report. The example of other countries, where such institutions for imparting skill in the business of instruction have long existed, with the most beneficial results, was set forth; an interest in the subject was awakened in

the minds of legislators and of the public ; and the contribution of ten thousand dollars by a member of the Board, to afford means for a trial of the plan, procured a grant to the same amount from the Legislature, and the consequence was the establishment of the Normal Schools for teachers, already alluded to. The abstracts from the reports of the school committees show how highly they are appreciated. Of their importance we need say little. Young men and women usually begin to keep school at an age when they are not much accustomed to self-restraint or to responsibility ; when they have little knowledge of the world and are looking forward with hope and anxiety, eager to make themselves acquainted with the higher branches of knowledge, and very reluctant to give their attention to elementary studies ; when they are disposed to make violent exertions, but are very impatient of the long-continued, moderate efforts, repeated over and over again in spite of constant failure, which are continually required in the education of children. The young teacher knows neither the difficulties which he has to meet nor the proper modes of meeting them. He needs training for the profession that he has chosen, as much as he would for any other profession. A full understanding of its difficulties, and a thorough indoctrination in the best modes of effecting its objects, will tend more than anything else to supply his deficiencies, to give him self-control, self-possession and resources, and thus fit him for encountering sudden emergencies and enduring protracted trials. This knowledge of what he is to meet and how he is to act, it is the object of Normal Schools to impart, and the experience of foreign countries shows that they have succeeded in imparting it.

Mr. Mann devotes a considerable part of his last Report to the subject of these schools. We hope that those which have been established among us will be provided with suitable buildings and all the other conveniences which they may require, to give them a fair opportunity of producing their proper fruits.

The Teachers' Institutes, which have been in operation for two or three years past in the State of New York, show the estimation in which seminaries for teachers are held, since even the imperfect ones described as follows, in the Report just alluded to, have excited much interest.

*"Teachers' Institutes.* These are constituted and sustained in the following manner : —

"In the spring and autumn of the year, those persons, male and female, who propose to keep school the ensuing season, assemble at some convenient and central place; and not only form classes for mutual improvement, but they employ some distinguished teacher or teachers, to preside over their meetings and give them instruction. Here they are indoctrinated, not merely in the general principles of school government, the means and modes of order, discipline, classification, motive-powers, etc., but they go through the actual drill of classes and routine of the school-room. These teachers elect form themselves into classes, in all the branches they expect to teach; they study lessons and perform recitations, just as is done in a school. The exercises are interspersed with discussions, and the evening is generally occupied by lectures on some topic connected with the great cause of education. The Institutes hold regular sessions from day to day, usually for a fortnight, though for a longer or shorter period, according to the ability and zeal of the parties. During the autumn which has just closed, a large number of such Institutes were held in the interior and western part of the State of New York."

In the First Report of the Board, and the one which followed it the next year, the subject of District School Libraries was discussed at length. "A foundation was made for the formation of such libraries by the Act of 12th April, 1837, authorizing an expenditure by each district of thirty dollars for this purpose the first year, and ten each succeeding year." The purpose of the Act was carried into effect by the Board, who made arrangements for the publication of a series of books for such libraries. The publishers obtained the aid of men of literary eminence among us, to re-edit existing works or to prepare new ones. To guard against the introduction of partisan or sectarian books, no work was to be admitted into the series without the unanimous approval of the Board of Education, in which the principal political and religious bodies among us were represented. In March, 1842, the Legislature passed a resolve, that the sum of fifteen dollars, to be taken from the School Fund, be appropriated to every school district in the Commonwealth, to be expended in books for a school district library, to be paid to every district which shall have raised and appropriated fifteen dollars or more for the same object. At the same time they appropriated six

thousand dollars annually to the support of the Normal Schools. In the Sixth Report of the Board, made the next year, (1843.) they remark, in reference to the above-mentioned grant for the purchase of school libraries :

“The impulse which has thus been given to the improvement of the youthful mind has already been felt throughout our Commonwealth. The enterprise of individuals has been thereby stimulated, and to meet the demand for books a number of libraries have been selected by different publishing houses for the use of schools.”

From the last Report we learn that —

“Since the resolve of March 3d, 1842, in behalf of school district libraries, about sixty thousand dollars have been expended for this object alone, and, leaving out the city of Boston, two-thirds of all the remaining districts in the State are supplied with this invaluable means of improvement.”

By a Resolve passed March 11, 1844, any school district is entitled to draw from the public treasury, for the purchase of books, as many times fifteen dollars as the number sixty is contained in the number of the children of the district between four and sixteen years of age.

In their First Report, the Board also recommended the publication of a periodical paper, of which the exclusive object should be the promotion of Common School education. Such a journal has been published ever since November 1838, edited by the Secretary of the Board, and has proved a valuable instrument for diffusing information, and a valuable depository for documents relating to education.

The duty, which the law assigns to the Secretary, “to collect information of the actual condition and efficiency of the common schools and other means of popular education,” has been performed through the medium of Conventions, called in each county of the Commonwealth, composed of teachers, school committee men and the friends of education generally, held at convenient intervals, throughout the State, so that the Secretary might be present at each Convention. These Conventions have given rise to many instructive discussions, have collected and diffused much information, and maintained and extended an interest in the subject of education.

Any one who will take the trouble to examine the "Abstracts of the School Returns," will see how much the school committees have been influenced by the suggestions of the Board of Education and its Secretary, and what testimony they bear to the wisdom of their measures and to the benefits which have resulted from their labors.

We are far however from supposing, that all which has been done among us for the improvement of common schools since the establishment of the Board is their work. The Board itself is but the result of causes, which are constantly operating to effect the ends for which it was instituted. The equality of privileges in this country occasions a general competition for power and influence. Whatever gives one man among us a superiority over his fellows, provokes their emulation. Among these sources of superiority knowledge is prominent. Our age more than any previous one has demonstrated that knowledge is power, and has thus made it an object of general desire. The craving for knowledge on the part of the people naturally urges a representative government into measures for the promotion of popular education. This is a ground on which the philanthropist and the politician meet, an object which appeals alike to the love of man and the hope of man's favor. Hence we see so many of the State Governments bestirring themselves in aid of the education of the people. The causes which gave origin to the Board of Education are in constant activity and have constantly co-operated with it. But no unprejudiced man can doubt that the exertions of the Board have greatly aided the natural course of things. It has given direction and steadiness to the popular impulses, has increased men's interest in the cause of education, and shown them what to aim at and how to reach it.

During the earlier part of the existence of the Board it met with some opposition, and an attempt was made in the Legislature, in 1840, to procure its abolition. The attempt failed, and the Board has since that time gained more and more the confidence of the community.

In February, 1844, a communication appeared in the *Christian Witness* endeavoring to excite the feelings of the Orthodox against the Board and its Secretary. A controversy followed, between Mr. Mann on one side and the

editor of the *Christian Witness* and his correspondent on the other. The two latter professedly appealed to the Orthodox, as suffering a great wrong because the peculiar doctrines of Orthodoxy were not taught in the schools. For the exclusion of them they held the Board of Education, or rather its Secretary, responsible, although a law of the Commonwealth had been in existence ever since the year 1827, long before the establishment of the Board, by which law, "books calculated to favor the tenets of any particular sect of Christians" were forbidden to be taught in the schools. Their argument for the teaching of the doctrines common to the Orthodox sects, is that such doctrines are not sectarian. But they were born too late. The day is past when Orthodoxy and Christianity were one in the eye of the law. In such a contest the Secretary gained an easy victory.

We come now to the late lamentable controversy between Mr. Mann and a large number of the teachers of the public schools of this city. The assailants have been called by one of our contemporaries "conspirators." If they were such, we believe that many of them were drawn on, as conspirators often are, much farther than they had originally intended to go, or than their sober judgment would have induced them to go. We do not believe that the teachers of our grammar and writing schools, as a body, were impelled by jealousy of the progress of the other schools of the Commonwealth, and the feeling that their own were losing their relative rank, to attack the man who had given the great impulse to the work of improvement. It is natural to suppose that thirty-one men were actuated by a variety of motives, and it is probable that personal ill-will and the jealousy above alluded to existed in the minds of some of them. But the prevailing motive we think to have been, offence taken at certain views and expressions of Mr. Mann, particularly his language on the subject of school discipline. Mr. Mann's temperament is impetuous, his language is free and unguarded, and not unfrequently sarcastic. He has been in the habit of speaking and writing respecting corporal punishment in schools as if it were a relic of barbarism. The effect which this language was likely to produce upon those teachers who felt obliged occasionally to resort to it, was not much qualified by the admission which he has always made, that in the present

state of education among us, and particularly with the present teachers, corporal punishment could not be entirely dispensed with. The admission amounts only to this, that a barbarous system must be continued because we have unenlightened teachers. Its effect of course was anything but soothing. The teachers felt also, that the excitement which existed in the community on this subject increased the difficulty of maintaining discipline in the schools. Mr. Mann's notions, too, respecting the mode in which reading should be taught to young children were far from being acceptable to most of them. And when his Seventh Annual Report came out, in which his usual opinions were enforced with more than his usual energy, and a description of foreign schools was given in which they were represented as far excelling those of this Commonwealth, the feeling of soreness was much increased, and a disposition to expose what they considered to be his errors grew up among the teachers. In this state of things it would not be surprising, if personal ill-will should have made some of their number peculiarly active, and led them to excite the rest till they were allowed to present their own views and feelings as the views and feelings of the teachers at large. This supposition we think naturally accounts for the fact, that a portion of the teachers' "Remarks" breathes a spirit inconsistent with the known feelings of some of their body in time past towards Mr. Mann. The portion to which we allude is the introductory essay, for which all have made themselves responsible by affixing their signatures to the pamphlet, but which we are far from considering as indicating the sentiment of the signers in general. This portion deserves the severe criticism which it has received from all quarters, but the subsequent pieces are written in a much better spirit, and contain little at which Mr. Mann should be offended.

The second article treats of the Prussian mode of instruction, and of the use of text-books. It contains some sensible views respecting text-books. But the criticism on the Prussian mode of teaching does not come with much authority, because the writer seems to derive all his knowledge of the subject from the Report which he criticises.

The third article is on "Modes of teaching children to read." It is written with much ability. We are glad to

find from Mr Mann's "Reply" that his notions respecting the teaching of words before letters do not differ so widely from those of most persons, as had been supposed by the writer of this article and by many others.

The fourth article treats of "School Discipline." Much has been said among us of late against corporal punishment as a means of school government. The writer of the remarks on school discipline, fearing that the opponents of corporal punishment are running into an injurious extreme, undertakes to show that the right of inflicting it should not be taken from the master. He says nothing which indicates the opinion, that such punishment should be used to the exclusion of higher means of influence, or that it should be the means ordinarily employed. He merely contends that the master ought to be allowed to resort to it, if all other means of enforcing his orders fail. And this, as we have hitherto supposed, is Mr Mann's own doctrine. He has been in the habit of expressing himself with earnestness against the abuse of corporal punishment, but he has always admitted the propriety of its use in extreme cases in the present condition of the schools. But in his reply to the teachers on this subject he manifests more than his usual warmth. His excitement hurries him so far that he misrepresents his opponent's argument. Because the writer of the article on school discipline lays down the principle that obedience is the fundamental law of a school, and must in case of necessity be enforced by corporal punishment, Mr Mann treats him as if he had maintained that fear and pain should be the master's ordinary means of government. This assumption pervades and vitiates his reply to this portion of the "Remarks."

With all our respect for Mr. Mann's eminent merit and usefulness, we cannot think that his "Reply to Thirty-one Boston Schoolmasters" is written in the right spirit. We admit that the introductory portion of the "Remarks" of the schoolmasters misrepresented him, and was peculiarly fitted to irritate an ardent, susceptible mind. But it is painful to see a man of his standing and influence replying in a similar tone. The public are too apt to regard a controversy conducted in this spirit as a personal quarrel, and to think less of the great points at issue than of which party

hits hardest. If his manner had been more moderate, his reply would have been more dignified and effective.

The "Observations" signed G. B. E. and understood to be from the pen of Mr. George B. Emerson, are written with candor and impartiality. We differ from him, however, in regard to the merits of the public schools of this city. Some years of official connexion with them have given us a higher opinion of their character than he appears to entertain.

On calling back our thoughts from this unfortunate controversy to the efforts which have been made of late years, and are now in progress, for the improvement of the young in this country, and particularly in our Commonwealth, we feel constrained to remind all who are interested in this object, of the necessity of a liberal spirit and united action. We are free to choose between good and ill. No benevolent despot can compel us to be prosperous and happy, to be wise and virtuous, against our will. We must choose and act for ourselves. It is by union of action among the wise and good that improvements in our condition are to be effected. A Peter the Great might drag a reluctant nation out of darkness into light; but the will which was concentrated in him is here diffused through that unwieldy mass, a majority of the people. The task of convincing tens of thousands must be gone through, before great measures can be adopted for the attainment of great ends. Concert of action is indispensable, and such concert cannot be obtained, and far less can it be maintained, without some sacrifice of individual opinions. When the difficulties that attend the outset of an important enterprise have been overcome, and plans which have been adopted deliberately are operating successfully, it becomes every wise man to aid the movement, though it may not coincide with his views in every particular. Above all, he should scorn to let any personal pique, any jealousy of party or sect, induce him to throw obstructions in the way of an undertaking which promises well for his country. If the course of the Board of Education has been attended with some great and good results, and is likely to produce more, it is the part of sound discretion and right feeling to encourage it to continued exertion, and cheerfully co-operate with it in the work of sowing knowledge and virtue broadcast through the Commonwealth.

E. W.

ART. VIII.—LIFE AND DISCOURSES OF THE LATE REV.  
G. W. WELLS.\*

To contemplate the character of the pure and virtuous, is an employment at once pleasant and instructive. Men are formed to sympathize with what is excellent in principle and conduct, and while they study, they can hardly suppress the desire to imitate it. It is accordingly wise and dutiful to multiply accounts of departed ones, who during life were distinguished by traits and deeds which survivors would be better for copying. Nor is it essential to the best effect, that they to whom attention is invited, belonged to that class of persons who, possessing intellectual endowments of the highest order, and placed in circumstances most favorable for the display of them, succeed in gaining the greatest notoriety. Eminent moral worth and usefulness, unconnected with shining abilities, not only deserve commemoration, but exert an influence, — at least in this community, it is gratifying to think, — far stronger and deeper as well as more salutary, than mere talent of any kind, however commanding; and writers may therefore believe they render the best service to society by furnishing their readers with examples of excellence, devotedness to duty, and success, like the one now under notice.

The volume in hand contains memorials, not of a man whom the world would call great, but what is incomparably better, of a Christian whose character and labors no one imbued with the spirit of the Gospel can meditate upon without strong feelings of admiration and delight. In presenting it to the public, the "Union Pastoral Association of Ministers" happily availed themselves of a fit opportunity both to express the sentiments of respect and affection they had cherished for a worthy brother, and to lay the community under obligations of gratitude for an interesting and useful book. The "Memoir," brief, but comprehensive and just and beautifully written, is from the pen of Rev. C. A. Bartol; and for the selection of "Discourses," made with so good judgment, readers are indebted to Rev. Messrs. S. K. Lothrop and A. P. Peabody.

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\* *Practical Discourses.* By GEORGE WADSWORTH WELLS, late Pastor of the Unitarian Church in Groton. With a Memoir. Boston: William Crosby. 1844. 12mo. pp. 290.

It was our privilege, nearly eighteen years ago, to be present at the ordination of the subject of this Memoir, in Kennebunk, Maine. Among those who took part in the services of the occasion, were Kirkland, Parker, and Ware, — alas, now no longer with the living on earth. We were witnesses of the interest shown by these excellent men in the young candidate for the sacred office ; and we thought that no one, much conversant with him at that time, could fail to be struck with the proofs he gave of intelligence and purity of mind, of sincerity and singleness of purpose, of a disposition very serious and earnest, yet bland and cheerful, of manly decision and independence joined to great modesty of deportment, and of an affectionateness of temper which, notwithstanding his characteristic reserve, could not but reveal itself and win friendly regards. We marked him then as one eminently well fitted for his profession ; as one destined to have, in an uncommon degree, both the love and the respect of any people, whom he might serve, capable of appreciating a conscientious, kind-hearted, zealous, wise, and devoted pastor ; as one, too, who would be successful, in the best sense of the term — whose influence for good, if it should not be wide, would certainly be deep and lasting. And so it has been. All who lived near him are ready to bear testimony to the great and salutary effects he produced within his chosen sphere of duty. To be talked about and sought after abroad, was not among his aims ; he always preferred to confine his thoughts and labors to his own parish. His biographer thinks “ he withdrew himself too much from the notice and acquaintance of others,” and feels “ sure that nothing but this voluntary retirement prevented a much wider intercourse and fame, such as he secured wherever he could not keep his worth from being known.” At home, however, in the midst of the flock under his immediate care, his power was felt, as that of few others has been. And his influence was of the right kind ; not so much what makes a people feel proud of their minister, as that which moves them to forsake their sins, fear and love God, and do their whole duty. In the language of the Memoir :

“ The savor of godliness was in all his influence. Few have reached so simply and entirely, to the extent of the powers and opportunities granted, the ends of the ministerial profession.

The deep infusion of the Gospel spirit, which he effected in Kennebunk, will remain and go down to another generation. In Savannah, his work, though brief, had the same profoundness of nature. In Groton, the assurances are ample, of the prospering of the work of the Lord in his hand."

Wherever he labored, the writer also states,

"He reached his hearers' minds and hearts. He met with the most gratifying success. It was not the success of that loud and transient admiration which so often deceives both the preacher and the congregation, but the success of making the people more serious and religious inquirers, more bent upon personal virtue, and more imbued with devotion to God."

We should like to dwell longer on the character and results of his ministry, if our limits permitted.

Mr. Wells was a native of Boston, born in October, 1804. While yet a youth he was deprived by death of his father. Him we never knew; but with his mother it was our privilege to be acquainted; and when we say that few women excelled her in those qualities which chiefly ennobled and adorn the sex, we only express what all who were intimate with her believed and felt. Under her pious care, and favored with the ministrations of a pastor distinguished by the purity and fervor of his devotional sentiments, he began to manifest very early in life a regard for spiritual things. While connected with the University, which he entered in 1819, in the fifteenth year of his age, it was evident to his friends that the principles of a pure religious faith were strengthening and deepening in his soul. In the Divinity School at Cambridge, where he spent the usual term of three years, he gave proof not only of talents suited to the ministry, but especially of a seriousness of disposition, a gravity of deportment, a reverence for religion and its institutions, and a zeal for truth and duty accompanied by good sense, which are not common in persons of his age. Having completed his theological studies, he preached some time in Boston; then in Baltimore; and in 1827 was settled in Kennebunk. There he remained eleven years, when, on account of the severity of the climate, which affected his health unfavorably, he left the people of his charge in that town, with inexpressible regret, both on his part and theirs. For several months he supplied, with great acceptance, the Unitarian pulpit in Savannah. Having

returned from the South, with his health partially recovered, he was invited to the First Parish in Groton, where he was installed in 1838. After laboring in this field with good success a little more than four years, he again became the victim of disease, and died March 17, 1843, in the thirty-ninth year of his age.

It would seem that Mr. Wells always had the feeling that he should not live to be old. In a letter to a friend, written in 1833, he remarked :

"I do not know why it is, but I have the impression frequently and vividly made upon my mind, that I am not to have a long life. In all my reflections upon death, it seems to me that it is by no means a distant event. Perhaps this feeling arises from the early death of my brother and my father. It does not arise from any ill health, for my health is very good. However, if this impression makes me more earnest in my work, — if I could realize that I have a great work to do, and but a short time in which to accomplish it, I should esteem it a happy thing."

How much his industry and perseverance were owing to this impression, we do not know ; but, as his biographer says,

"He persisted, perhaps to a fault, in laboring, when the state of his health, and the advice of his friends, and the counsel of his physicians, forbade. It was always so. Wherever his lot was cast, persevering toil was the attitude with which he stood in it. He would fain die with his armor on. And he did."

The last time that he preached, which was the first Sunday in February, he was ill enough to be at home and on his bed. He did not leave his house after returning from that service. We will not dwell on the closing scene, though in all spiritual respects, a happy one. "The LIFE," he used to say, "let us look to our *lives* ;" and in our own view it is more important to know how one lives than how he dies. Suffice it to add, in the words of a near relative who was with him in his last days : "In sickness as in health, his entire disinterestedness was ever apparent." "He was at all times cheerful." "The same faith that animated him in life, failed him not in the hour of trial."

In describing, in few words, the intellectual and moral qualities of the subject of this notice, we shall write from personal knowledge, not less than from the testimony of others. His mind was clear and discriminating ;

strong, rather than brilliant ; not rapid in its movements, but sure ; of a steady, firm, and decided cast, yet liberal and open to conviction. His judgment was sound, and his reasoning faculty possessed more than ordinary force. He was not deficient in imagination, though this was not among his leading powers ; and while he had a turn for speculative pursuits, his efforts were chiefly on the side of the practical in life. His understanding was cultivated and affluent ; but it cost him labor to bring out its treasures, in a way to satisfy himself — owing in part to a want of natural facility, yet more to the elevation of his standard of excellence. His conclusions on no subject were hastily formed, and he seldom proclaimed them inopportunately ; but his opinions, when once matured, were definite and fixed ; and when called on to declare them, he spoke with a manly decision. Respectable as were his intellectual traits, they were greatly surpassed by his moral and religious qualities. Which of these was the most prominent, it would perhaps be difficult to find any two persons who could agree. We were most struck with the beauty of contrast conspicuous in his character. He was quick to feel, but had perfect command of his emotions. His humility was remarkable, and so were his self-respect and his reliance on his own powers. He was modest and reserved, yet in the exigencies of duty he could utter the needful word and do the bold deed. His meekness was gentle as a child's, but he had the rock's firmness in matters of principle. He united spirituality of views with a taste and tact for affairs. He was full of energy, and his activity was ceaseless ; but so quiet and unobtrusive were his movements, that they were hardly known except by their effects. His zeal in doing good, nothing could quench ; few, however, exercised a wiser caution in the choice of ends and means. He was constantly showing himself capable of any self-sacrifice for the welfare of his people ; though in the bosom of his family it would seem, we are told, as if he could have no love to spare for others. The earnestness of his piety, as well as of his benevolence, often bordered on enthusiasm ; but it so mingled itself with his other qualities, imparting and receiving a modifying influence, that to none did it seem unnatural or extravagant, while advanced Christians felt it to be the charm of his rightly developed, consistent, and beautiful character.

As regards the "Discourses" contained in the volume before us, we have room to say little more than that they are such, in the main, as we should have expected from Mr. Wells. The most striking characteristic of their style — to borrow a sentence from the Memoir — is "a hortatory reasoning, at once moving and convincing." That they are "practical," the title page announces; and the reader will find them to be so in what we consider the best acceptation of the term; not that they exclude "doctrines" and teach only the ethics of common life, for such is far from being the case; but because, while they are not deficient in the latter respect, they appeal to, elucidate, and enforce the great truths of the Gospel in a way to make them not only interesting as matters of speculative belief, but efficacious, also, as motives to practical piety and virtue. They are not remarkable for novelty of thought, elegance of phraseology, or richness of illustration; but in regard to truth of doctrine, purity and elevation of devotional sentiment, healthiness of moral tone, strong good sense expressed in plain language and an earnest spirit, clear and forcible argument at once for the understanding and the heart, and that sort of direct and searching, yet tender and affectionate appeal to the conscience, which makes the hearer consider himself the one addressed, without being offended,— the sermons of but few preachers amongst us can justly claim, we are inclined to think, any great superiority over these. It gratifies us to know that through them the author, "though dead, yet speaketh;" and we hope that many more than ever heard his living voice will be benefitted by his recorded instructions.

The following extracts, taken almost at random, will give our readers some idea of the style of Mr. Wells's preaching. The first is from a discourse on "Amusements."

"We should avoid amusements which may give us false views of life, excite romantic expectations, and thereby render us dissatisfied with our condition or common employments. I have partly considered this point before; but I refer to it now, in order to offer some remarks upon books. A very common amusement and recreation is the reading of novels and other works of fiction. To such a degree is this amusement sometimes carried, as to make us forget and neglect all our important duties, and live, as it were, in the dreamy world of our own

imagination. Now, I am not going to condemn all works of fiction; for I do not think them all worthy of condemnation. I am not going to say that it is wrong for every one to read a novel. But I do say that most of such works present distorted views of life, excite unfounded expectations, give false ideas of what is desirable and praiseworthy, gloss over vices with the names of virtues, and make us return from the world of imagination, which they have opened before us, to the realities of life, to find them dull and gloomy. I have known many young persons, by the formation of this habit, so affected, that study would be neglected, common duties appear irksome, the most extravagant and ill-founded notions and opinions be formed in the mind, and great unhappiness produced. And yet, so fascinated does the mind become with such writings, that it will return to them with something of the same kind of feeling with which the intemperate man returns to his drink. There is an inebriation of mind created by novel-reading. The strong love of excitement craves constant gratification, and gratification of it only increases the evil. If I now address any young persons who are forming this habit, I would entreat them to pause, and ask themselves whether it is right or wrong. I would ask them, With what feeling do you go about your daily employments or studies? Do those fictions which you read make you dissatisfied with more useful reading and with the real duties of life? If so, I entreat you to break off entirely from the books to which you have addicted your minds, and to satisfy yourselves with works of an instructive character. You will find this very hard, at first. They will seem very tame and uninteresting to your taste, depraved as it has been by fiction. But this should only make you more careful. It should open your eyes to the danger you are incurring, of injuring your mind and heart. But you will soon be rewarded for your self-denial. You will begin to find, that the more other books are read, the more will they impart strength and vigor to the mind. You will find, that there will be a satisfaction, a healthful consciousness in the mind, strikingly contrasted with the sickly and sentimental feeling which you now experience. I trust that you will make these inquiries into the character and tendency of the books which you read, and that you will have the firmness to renounce all such as can do you any injury. There are books enough within your reach, which unite useful instruction with pleasure; which give a healthful excitement to the mind, and pure feelings and desires to the heart. God has opened before you the great book of nature. Wander forth among its beauties. They will impart a calm and pure joy, such as the lover of fiction never has experienced." — pp. 215—218.

As another extract, on a different and more serious subject, we give an introductory passage from what we are informed was the "author's last discourse." It is on the Lord's Supper, from the words, "I have called you friends."

"We have not looked upon Jesus with that personal affection and interest which his relation to us and his labors for us ought to have inspired. Many of his professed disciples have associated his name with their own wrangling contentions about his metaphysical nature, and have thought of him chiefly in order to determine what precise rank he holds in the scale of being; and many, who escape that error, yet think of him chiefly as the revealer of certain great truths, and, in the infinite worth of the message, are in danger of forgetting the messenger, or, at least, of thinking of him only as a messenger of God. They do not feel toward him as if he were their personal friend and benefactor; they do not cherish toward him that grateful affection, and that mingled reverence and love, which they feel toward mere earthly benefactors. And to this danger those called Unitarian Christians are peculiarly exposed. They have felt that many Christians have given to Jesus a place in their affections which belonged only to the Father, and have been led by their peculiar doctrines to regard him as interposing between God and his guilty creatures to avert from them his wrath; so that their language and their feelings have indicated a higher degree of gratitude to Jesus than to the Being who sent him. To avoid such an error, and to give to the Father the supremacy which belongs to him, they have, perhaps, fallen into the other extreme, and been in danger of forgetting the claims of Jesus personally to a place in their hearts. But Jesus, though ever earnestly pointing upward to his Father, and seeking to lead the hearts of men to repose undoubtingly on him, yet himself wished for a place in their affections, desired to be remembered, and to have his memory associated with their holiest feelings and aspirations. To this end, he instituted the Lord's Supper." — pp. 279, 280.

For examples of the manner in which Mr. Wells was accustomed to touch upon disputed points in theology, we refer readers to the sermons on "Regeneration" and "Atonement," and especially to a letter of twenty-three pages near the beginning of the volume, addressed to one who had become interested in the doctrines of another sect. They seem to us excellent specimens of the true mode of controversial teaching.

S. B.

## ART. IX.—MR. PARKER AND HIS VIEWS.\*

THE appearance of the pamphlets enumerated below is a sufficient indication of an uneasiness of feeling and a diversity of opinion in our denomination, which it seems to us our journal, if faithful to its title, can no longer pass in silence. The publication of Mr. Parker's "Discourse of Religion," nearly three years ago, called forth an article in our former series, to which we are glad to refer those of our readers by whom it was not seen at the time. The agitation of the public mind to which this work gave rise subsided during Mr. Parker's absence from home on a visit to Europe, but upon his return, when it appeared that he still presented himself as the advocate of views which were considered, by far the greater number of those with whom he had usually been classed in the theological divisions of the community, as subversive of faith in the Divine mission of Christ and the authority of the Scriptures, the feelings of curiosity, sympathy, or admiration with which he had been regarded on the one side, and of distrust, disapprobation, or indignation on the other, were naturally revived.

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\* 1. *The Fourth Quarterly Report of the Executive Committee of the Benevolent Fraternity of Churches.* Boston. 1845. 12mo. pp. 24.

2. *Obstacles to the Truth.* A Sermon preached in Hollis Street Church, on Sunday morning, Dec. 8, 1844. By JOHN T. SARGENT. Published by request of the Society. Boston. 1845. 8vo. pp. 20.

3. *The Ministry at Suffolk St. Chapel; its Origin, Progress and Experience.* By JOHN T. SARGENT, late Pastor of that Chapel. Boston. 1845. 8vo. pp. 40.

4. *The Relation of Jesus to his Age and the Ages.* A Sermon preached at the Thursday Lecture, in Boston, December 26, 1844. By THEODORE PARKER, Minister of the Second Church in Roxbury. Boston. 1845. 8vo. pp. 18.

5. *The Excellence of Goodness.* A Sermon preached in the Church of the Disciples, in Boston, on Sunday, January 26, 1845. By THEODORE PARKER, Minister of the Second Church in Roxbury. Published by request. Boston. 1845. 8vo. pp. 16.

6. *The True Position of Rev. Theodore Parker; being a Review of Rev. R. C. Waterston's Letter, in the Fourth Quarterly Report of the Benevolent Fraternity of Churches.* "Audi alteram partem." Boston. 1845. 8vo. pp. 22.

7. *Questions addressed to Rev. T. Parker and his Friends.* Boston. 1845. 12mo. pp. 16.

8. *A Plea for the Christian Spirit.* A Sermon preached February 2, 1845, in the Church of the Cambridgeport Parish. By A. B. MUZZEY, Minister of the Parish. Printed by request. Boston. 1845. 8vo. pp. 12.

Probably however these feelings would not have arisen above their former point, if Mr. Sargent's exchange of pulpits, and the ground which he took in his subsequent correspondence with the Committee of the Fraternity of Churches, had not turned the attention of the community not only upon the character of Mr. Parker's speculations, but upon the course which ought to be taken towards him by his brethren in the ministry. The excitement was increased by Mr. Parker's preaching, and afterwards printing, the discourse at the Thursday Lecture, which stands the fourth on our list. A serious difference of opinion in "the Church of the Disciples" in this city, occasioned by an exchange of professional labors between the pastor and Mr. Parker, and causing a temporary separation of the members, the details of which were, with an unusual frankness, laid before the public in one of our journals, added interest to the discussion, which had already become sufficiently warm and personal. And one consequence is seen in the last three pamphlets whose titles we have quoted, representing, it may be said, the two parties originally at issue, with the third party which always arises, under such circumstances, as a mediating influence. It is not unlikely that other publications will follow. We need not wait for them, however, before we endeavor to fix attention, which is in danger of being diverted to incidental subjects, upon the great question that is brought into debate. We may possibly prevent or remove misunderstanding.

That many in the community do not apprehend the merits of the controversy, nor the principles by which the parties respectively profess to be governed in their relations to one another, is plain. Injustice is therefore sometimes done to both the parties. To Mr. Parker and his friends a greater amount of unbelief and a more careless course of conduct are imputed than can be proved; while the silence of other ministers is construed into a sympathy with him in his peculiar opinions, or their open dissent from him pronounced a sacrifice of liberality. Even those whose published opinions are before the world have been charged with an agreement which their works contradict. He who cannot see an essential difference between the writings of Mr. Norton, Dr. Palfrey, or Mr. Furness, where the facts of the Divine mission of Jesus Christ and its miraculous

attestation are continually asserted, and the writings of Mr. Parker, where they are as continually denied, must be incapable of discerning or measuring the relations of ideas ; and he who *will* not see the difference because it suits his purpose, to overlook it, saves his intelligence at the expense of his honesty.

The real question we conceive to be a question concerning the foundations of faith. Why shall we believe religious truths ? on this turns the controversy ; not, what are religious truths ? The distinction is made, and we hold it to be a just one, between the truths and the facts of religion. In one sense indeed the facts of religion may be said to be among its truths, since they not only are matters of belief, but are worthy to be believed — are true. So likewise the truths of religion, or many of them at least, may be called facts, since they present to the mind either what has been or what is or what shall be. The existence of God is a fact which has no limits in time. We may speak then of spiritual truths and of historical truths, or of spiritual facts and historical facts, as belonging to religion. But the historical facts of religion are, in strictness of speech, its proofs rather than its truths. The distinction may be allowed, and it is important in view of the present controversy.

For, adopting this distinction, we do not understand that Mr. Parker denies the Christian truths. On the contrary, he both recognizes and insists on them, makes them prominent and authoritative, and calls for faith in them as just and essential to the true life. The doctrines, not only of the Divine government and providence, but of immortality and retribution, the paternal character of God, the fraternal relations of mankind, the great principles of love to God and love to man, the absolute importance of righteousness — and this not a righteousness of external propriety, but of the whole character — universal and thorough rectitude, such as is seen only where there is fidelity to all our obligations and destinies — in a word, the authority of the law of duty, as expounded by Christ, — all these points we understand to be as heartily believed by the one party as the other in this controversy. So far as they are concerned, he whose course has given so much pain to his brethren, is a Christian believer ; and so far as the inculcation of

these truths is concerned, he is most certainly a Christian teacher.\*

But he denies the correctness of the grounds on which these truths are generally received as authoritative; and he presents other grounds of faith which we believe to be altogether insufficient for the purpose. He denies the miraculous character of Christianity. He denies that Jesus was sent upon a special mission, in any other sense than that in which any other great or good man has a mission to perform, growing out of the exigencies of the time in which he lives, and the capacities with which he is endowed. He denies the inspiration of Jesus, in any other sense than that in which it may be shared by any one of our race, — the same in kind with what we all have, and differing in degree only according to the larger natural endowment and moral or spiritual development of the individual. He denies the miraculous narratives of the New Testament, and holds them to be the exaggerations of an admiring but poorly enlightened faith. The resurrection even of our Lord he rejects from among the facts which he can believe, and represents the Gospels as the most singular compound of the true and the false, that the literature or the religion of any period of the world has ever known. It is plain then, that so far as faith in the supernatural mission of Christ, or in the historical record of his life, is concerned, Mr. Parker is not a Christian believer.

And yet he may be a Christian man. That is to say, he may have received from Christianity influences, which he is too slow to acknowledge, that have made him a pious and upright follower of the Master from whom he withholds this title. It may be a speculative rather than a practical denial of Christ's authority which we observe in him, and notwithstanding the instability of the foundations on which his faith rests, he may draw from the Christian truths the strength and beauty of character which mark a true disciple. And this we are bound to admit and remember, that

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\* Some of our readers may regard this as a concession which we ought not to make. We do not mean it as a concession. If the qualifying phrase which we have used be kept in mind, we do not see how it is possible to make any other statement. *So far as the belief or inculcation of the truths to which we have referred is concerned*, Mr. Parker is a Christian believer and teacher, for the simple reason that he believes and teaches these, which are Christian truths.

while he discards what we consider a needful basis of faith, he may cherish as strong a conviction as we of the reality of the truths which our faith embraces, justifying his convictions to his own mind by reasons which to other minds, and in respect to their legitimate force, are inconclusive or scarcely worthy of examination ; for how often do we see men adopting with the utmost confidence as grounds of belief, what every one else perceives to have a fatal unsoundness. We are therefore indisposed to question the veracity of one who tells us he holds to the same conclusions with us, because he has not reached them by what appears to us, or to all the rest of the world, the only proper way.

It is said, however, that it is not easy to reconcile a reverent faith with the language which has been used in this connexion respecting Christ, and the ordinances or the institutions of his Church. That language which must strike most readers as both light and sarcastic has been used by Mr. Parker, we conceive to be beyond denial ; and for the frequent introduction into his writings of a tone of remark that can only wound the religious sensibilities of the community and shock those who do not take his point of view, we hold him answerable at the bar not of good taste, but of propriety and decency. Still it is a fair principle of judgment in every case, that the general tone of a book, or a life, shall be admitted to qualify the force of expressions which seem contrary to its prevalent spirit. When therefore we find many more professions of a tender reverence and profound admiration of Jesus than passages which bear the impress of scorn or levity ; when we learn that the usual religious exercises of the ministry from whose incumbent these passages have proceeded breathe an humble piety ; when we not only perceive that he retains his connexion with the Christian Church, but are informed that he celebrates the Christian ordinances ; we are compelled to ask, whether we may not have given to those passages a stronger interpretation than they were intended by their author to bear.\* And when he affirms

\* We think some part of the offence which almost every reader must take at many of Mr. Parker's expressions, may be traced to his style, — impetuous, glowing, careless of necessary limitations of thought, and seldom mindful of the nicer accuracies of statement ; just the worst style (though doubtless the most popular) for a scientific work on religion.

that his purpose was to expose the nature of views which, though generally entertained, we have ourselves been accustomed to stigmatize as low and unworthy, and to draw attention to the imperfect realization which the Church has as yet reached of the mind of Christ, we cannot hesitate, while we regret and condemn the terms in which he chose to convey his sentiments, to believe that they were uttered with an honest heart.\*

Still the utterance of these opinions involves a denial of the peculiar inspiration and authority of our blessed Lord, calls in question, nay, more than questions the credibility of the Scriptural narrative, and places the Gospel among the regular, though unusual methods of the Divine Providence. According to the theory which Mr. Parker advocates, the words of Christ derive little if any authority from the fact of his having spoken them—they are to be believed, not because they are his words, but because they are absolute truth; what is represented by the Evangelists as miraculous, either did not take place or may be explained without admitting a supernatural intervention; and since Christianity cannot in any proper sense be called a revelation, not only the possibility, but the probability of a farther development of the absolute truth than has yet been made by Christ or been seen in him, may be affirmed. From such statements, both our convictions and our feelings wholly dissent. They offend our Christian faith. They grate harshly upon the associations and sensibilities, which have been formed beneath the influences of a Christian education and a Christian experience.

What then shall we do? What ought we as Christians to do? Shall we break forth into railing and abuse and menace? Shall we throw ourselves into a paroxysm of fear or indignation, and justify the world in drawing the inference, that we dare not trust Christianity in the open field of argument? Shall we suffer ourselves to be betrayed by a zeal for the truth into a misrepresentation of what is maintained by its assailants, or even into an exhibi-

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\* It does not fall within the purpose of our article to notice the personalities which Mr. Parker is accused of having uttered against his brethren. We may only remark, that we doubt not that, in the jealous state of feeling which has been awakened, a great deal has been imputed to him which was never in his heart or mind.

tion of what is bad in their system without an acknowledgment of what is good? We cannot do this. It is neither right nor wise. We fear not that Christianity will be unable to establish its Divine claims against honest or dishonest assailants, and we will not do it the disservice of attempting to defend its impregnable bulwarks by covering them with inflammatory placards. No; let those bulwarks stand in their simple grandeur, and let it be our office to point out their strength.

It is not by names nor by reproaches nor by threats, that they who embrace erroneous views should be met in their endeavors to win the public sympathy. The views which we have now described, we deem to be unscriptural, unsound, and mischievous. But it becomes us to show that this character belongs to them, and not merely to assert it. We must state our objections calmly, and expose the defective parts of the system we would prevent from gaining favor in the community. This we propose to do, within such limits as we can now command.

In the first place, they more than leave out of sight, they directly impugn what we hold to be of incalculable value, the fact of a special revelation from God. This fact, independently of the contents of the revelation, is unutterably important. It proves an interest in man on the part of his Creator, which nothing else could prove. An interruption of the usual course of things is what we rejoice to believe has taken place. So far from accounting it an advantage to believe in an order of events which is never broken by Him on whose will that order depends,—pronounce the order natural or supernatural, we care not which, so long as it is necessarily inviolable,—so far is an inflexible *normalism*, to use a word which is thought by some to express better than any other the true condition of the universe, from being the condition of things under which we should prefer to live, we are thankful that God has spoken to man by special and extraordinary and miraculous methods. It assures us that we live under the eye of a watchful Parent. It gives us a confidence in the fatherly relations of the Supreme Being, which is worth more, yes, more than the faith which we draw from nature and providence. Philosophy overlooks a great want of man, and it denies him the most precious and significant of all tokens .

of the Divine regard, when it casts aside a miraculous revelation. Christ, not "the proudest achievement of the human race," nor "the profoundest religious genius God has raised up," but the messenger specially chosen, specially empowered, and specially authenticated; the messenger of God to man—to us, to all lying in their ignorance and their sin; "the organ through which the Infinite spoke," as this same writer has said; but not such an organ as is the outward creation or the inward reason, through which the Infinite has spoken from the first, or as the course of events, through which according to the *usages* of his providence he addresses instruction to our souls; but an organ peculiar in its character, and constituted for this very purpose; such is it our privilege to regard Christ, and he who would take from us this privilege would do no less injustice to the Father in heaven than to man on earth.

Passing now from the fact of a revelation to its contents, we object to Mr. Parker's exposition of religion, that it does not allow sufficient importance to the disclosures or influences of Christianity. There is something in Christianity which entitles it to be called the Gospel—*good news*—intelligence not before received by man, and most acceptable to one who understands his own needs. This peculiar excellence of Christianity we find in the communications which it makes respecting the Divine placability and human destiny. It reveals a doctrine of pardon which the world had not before deduced from all their speculations upon the relations of man to the Deity. It is to the Bible we must go, if we would ascertain the terms of forgiveness for the sinner. Even if they may be learned from the Old Testament, it is from the records of revelation that they must be learned. From no other source can we derive adequate or trustworthy information. In regard too to the purpose and results of the present life, it is Christianity which expounds these in such a manner as satisfies the anxious inquiries of the soul. Men indeed believed in immortality before Christ appeared to give them instruction, but their faith was either unsteady in its character or material in respect to the objects of its contemplation. Men may now collect arguments for belief in a future life from the domains of philosophy, but they forget how much the force of such argu-

ments upon their minds depends on the influence which Christianity has insensibly exerted over their judgments and associations ever since their birth. We therefore contend, that those persons who speak of Christian truths as necessary parts of human belief when the spiritual nature of man has reached a certain stage of progress, overlook the part which Christianity has borne in bringing *them* to this stage. Let them have been born, and have grown up where Christianity was unknown, and they would never have been able to talk as they now talk. They would not have known enough, for they would not have seen far enough into themselves or into the arrangements and plans of the Infinite Father.

Again, Mr. Parker's view does not give to Christ himself that place among the subjects of religious meditation which the New Testament assigns to him. Explain it as we may, after the manner of this or that sect, the fact lies on the broad surface of the Christian Scriptures, that Christ is there continually brought into notice. We cannot open a page of the New Testament where we do not find him standing out prominently before the believer's gaze. Around him, if we may so speak, the Christian truths are crystallized. Without him they seem to fall into disconnected fragments. The terms in which he is noticed are not such as might be used respecting a great man, "the loftiest spirit that has bestrode the ages." We cannot reconcile the language of Scripture with any idea below the admission of mediatorial offices performed by Christ, which not only take him out of the common experience of humanity in regard to the spiritual life, but lift him up above all conception of what is possible for humanity in the natural development of its powers.

It may be said that the biographical character of the Gospels of course renders Christ there the subject of continual mention. But in those narratives, so free from all panegyric on the part of the writers, the language of Jesus concerning himself is such as we cannot conceive to have been used by one, who did not feel himself to be immeasurably exalted above all other instructors or benefactors whom God had bestowed on our race, — a Teacher, a Saviour, a Mediator, in a sense or with an emphasis which belongs to the application of those titles to no one else.

And this language of his is not occasional, now and then surprising us by the claim of an unusual relation existing between him and God. It is habitual, constant, his daily speech, flowing out from his consciousness as freely as reference to the powers of their own minds comes from the lips of ordinary men in their familiar intercourse. Mr. Parker is fond of calling Jesus a "great man." That Jesus entertained no higher view of his own inspiration and ministry than this term expresses, we find it impossible to believe after a perusal of the Evangelists. If we turn now to the Epistles, to which not the life of Christ, but the state of the churches gave occasion, letters written about the Christian faith and the Christian character, we find Christ everywhere and always presented as the object whom reverence and gratitude should unite in celebrating. With all his affluence of language, Paul labors to find words that shall convey his sense of the greatness of Christ's services and offices. With the exception only of the one God, who "is over all,"—an exception also omnipresent in the Christian Scriptures,—Jesus Christ is here raised into the highest place to which human admiration or reverence can climb. He stands alone, on the mountain summit of inspiration, where the light of heaven rests, as it never has rested upon the lower regions where men walk by its reflected beams. He stands alone, in the vesture of an authority which no human powers can weave. That seamless robe fell upon him from the skies.

We proceed to another, not less cogent, reason for rejecting the opinions which Mr. Parker has brought before the community. They destroy the value of all historical testimony. The effect of his remarks is, to strip the Christian Scriptures of their authority as records of the past. We cannot place any reliance upon them. They are uncertain and untrue—abounding in fables—unfit to be trusted where they bear the strongest internal marks of truth. They give faithful accounts neither of the incidents which occurred, nor of the conversations which were held, nor of the discourses which were delivered. This is a serious objection, enough, one might think, to any theological or philosophical system. But this is by no means the whole evil. If the New Testament cannot be believed, then no book that has come to us from antiquity can be

believed; nay, no book that has come from any former age. Reliance upon historical testimony becomes unjustifiable. We can know nothing of the past. We cannot know that there has been a past, except by inference from the present. This is strong language, but no stronger than the case warrants. For no other book has come down to our times with such proofs, external and internal, of authenticity, as the New Testament; and if we may treat this volume as is proposed, then we maintain that there is no record nor narrative in the world that ought to be trusted. We may as well write over every shelf of biography and history in our libraries the Tekel of the ancient inscription, — "Thou art weighed in the balances and art found wanting." Why, look at the treatment which these records receive. Here are narratives in which the natural and the supernatural, as they were deemed by the writers, are interlocked like the branches of two trees which have grown together from their infancy, and the reader of this day tells us, that the one is full of life, but the other a dead incumbrance, which may be cut away without any harm — or, rather, to great advantage; and yet the evidence upon the face of the record for the vitality of both is precisely the same. If one may be consumed in the fire of expurgatory criticism, so may both, and nothing be left. So far as the record may be allowed to speak for itself, the proof that Jesus lived, and the proof that he wrought miracles, stand on precisely the same ground. Looking at the testimony of the Evangelists alone, both these statements are true or both are false. If the latter — if we may not believe anything which the Evangelists have written respecting Jesus, where shall we of this age get any knowledge of his beneficent life or perfect character? Every one else who has described these has copied the Evangelists, and if the original is false, then the copies cannot be trusted. Like the affectionate Mary, when asked the occasion of her tears, the believer can only say, "They have taken away my Lord;" for not even, in the words which she added, can he say of those who have annihilated the Evangelical testimony, "I know not where they have laid him." Why should he look after an imaginary being?

The question has been put, how can the honesty or competency of Jesus as a religious teacher be maintained by

those who deny that he wrought miracles, when he appealed to them once and again as proof of a Divine mission ; and the answer which has been given shows more clearly, how unreasonable in itself and fatal in its consequences is the principle of discrimination between the parts of the sacred history, which we are examining. We are told that the Evangelists have not reported our Lord's words correctly, having either mistaken them at the time or written from an inaccurate recollection. So then we may trust the accounts which we have of our Lord's words as little as the accounts of his actions. Perhaps the Apostles mistook his language in Galilee as well as in Jerusalem. Years elapsed before either was committed to writing. Why shall we believe that Matthew's account of the Sermon on the Mount, with "the parables, the rebukes, the beautiful beatitudes," contains what was said by Jesus ? Or why place any confidence in John's narration either of what was done or what was said in that upper chamber, whence we have been accustomed to think so much instruction has come to us ? Oh, it makes one sad to see the pages from which alone we derive our knowledge of Jesus handled, we will not say with such irreverence, for we impute no unworthy motive, but with such illogical and destructive recklessness, the effect of which is to discredit all the records of profane as well as sacred history, and to separate us from the wisdom of all previous generations.

We leave this point, to notice another grave objection to the opinions advanced by Mr. Parker, — that they deprive us of the only sufficient means of authenticating a revelation from God, and so obtaining trustworthy instruction upon the most important inquiries which human ignorance and human want can propose. We have already said that the fact of a revelation communicated by a special messenger is denied, and that the benefits of such a revelation are overlooked. We now remark, that the only means by which the fact of such a revelation, either in past or future times, could be proved, is pronounced needless, and adequate evidence of such means having been used, impossible. For it is maintained that the miracles of the New Testament are not supported by sufficient evidence ; yet we may challenge the ingenuity of believer or skeptic to present an array of proofs for any supposable miracles, which should on the whole be as strong as that which may be adduced

in favor of the early Christian miracles. Certain points in the evidence might have more force, as for example, the record might be penned on the spot instead of years afterwards, or the miracles might be wrought among a skeptical or a cultivated people, instead of a nation distinguished by little reach of mind and accustomed from their infancy to narratives of supernatural interposition. But if we take into view the whole chain of evidence on which the miracles of the New Testament rest, we shall not find it easy to imagine a case that would present larger claims to belief. Mr. Parker does not deny the possibility of miracles, (under his definition of the term,) nor express an unwillingness to believe in them on sufficient evidence. But we affirm, that clearer or fuller evidence than we have in favor of the miracles of the New Testament could not be furnished. Therefore if they are rejected, none can ever be accepted on historical testimony. If, however, no miracles can be substantiated to the satisfaction of a subsequent age, then the fact of a direct revelation from Heaven in any past time can never be proved, since the only conclusive proof of such a revelation is miracle. In the nature of things there is no other test of a Divine mission. The presumed divinity or excellence of the doctrine which any one claiming to fill such a mission may deliver, is not an infallible test, for excellent and worthy of God as the doctrine may seem to us, our estimate of its character may be incorrect, and hence cannot afford positive or undeniable indication of its truth. Miracle furnishes what is needed in the case, proof positive and decisive of a peculiar relation between God and him who works the miracle; in other words proof of a superhuman power entrusted to him for some end; which end, if he profess to be a religious teacher, may be reasonably presumed to be the delivery of religious truth. The language of the Jewish Nicodemus to Jesus was strictly logical:—"We know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him." Miracle being a conclusive proof of a Divine mission, while nothing else can afford such proof, if satisfactory evidence that miracles have been performed is impossible, the fact of a Divine revelation can never be established. But greater evidence cannot be furnished than actually exists for the Christian miracles. By

a denial therefore of these we are driven to the painful result, that a revelation from God which shall be supported by adequate proofs of its origin is an impossibility.

The force of this reasoning Mr. Parker thinks is set aside, by proposing a better justification of faith in one professing to deliver heavenly truth, than the grounds which we have defended. The insufficiency, however, of this justification forms with us another objection to the views under our present notice. What is it, on which he who pronounces miracles needless relies? On the attestation which truth obtains from his own nature — on the support which it derives from reason and the spiritual instincts which the Creator has bestowed upon us. 'The mind instinctively perceives truth; cannot mistake, and cannot reject it; but confesses its authority, and rejoices in its divinity.' That certain fundamental or elementary truths of religion find their sanction either in ultimate facts of our being, or in processes of the most rigid reasoning, or in both, we do not deny. The existence and perfection of God, for instance, must be proved before we can begin to think of a revelation from Him. But all religious truth which it is important that we should know, cannot be discovered by means of the reasoning or the intuitive faculty. Whether there be a recognition of truth which belongs to "the higher nature," the "Divine reason," in man, we need not stop to consider; for in point of fact this recognition has not been equal to man's wants, either in the discovery or the confirmation of truth. There are great truths which must be *revealed*, before we can receive them with an entire confidence. They present themselves to the mind as conjectures, probabilities, hopes, till they are incorporated into our positive belief by the force of external testimony. Mr. Parker makes religious faith to rest upon three classes of facts, — facts of necessity, of consciousness or intuition, and of demonstration. Now the facts of necessity do not embrace all the wants of the soul, for that God should be merciful to the extent which our situation demands, cannot be regarded as a fact or "truth of necessity." Neither is the doctrine of Divine forgiveness included among the facts of consciousness or intuition. Nor yet among the facts of demonstration, for these are such as follow by way of inference from the two

other classes, and where there are no premises there can be no inferences. Upon this momentous doctrine of the Gospel therefore, if the Gospel had not spoken, we should have had no sufficient ground of faith. This is but one example out of many. A messenger must come from the Source of truth with communications to man, and must present the necessary proof that he has been sent, and they who do not hear his voice nor see his works, nor live in his age, must obtain through satisfactory reports a knowledge of what he did and said. These requisitions were fulfilled in the case of Jesus Christ. We do not hold in light estimation either the internal or the collateral branches of Christian evidence, but something more is needed to support the faith of the Christian world. These are buttresses, built of good material and serviceable in adding strength to the sacred edifice ; but where are its solid foundations ? They are laid in the accredited testimony of Evangelists and the miraculous proof which Jesus gave of a Divine mission. Mr. Parker's theory of the intuitive perception, by mankind, of the nature and authority of absolute truth, or absolute religion, we hold to be purely a theory ; and for the support of our opinion we appeal where he makes his appeal, to consciousness and fact.

As intuitive evidence is that on which most reliance is placed, let us look at it a little more closely. What are our intuitions ? The persuasions of truth which we entertain, that are not derived from a foreign source nor through a process of reflection. With each of us, of course, these persuasions, as they may be entertained, have authority. But how do we know that they are not erroneous ? It is idle to say that they cannot be, for if any one should affirm that they are, the one affirmation is as good as the other. That they often are erroneous is shown by the fact, that different persons entertain opposite persuasions, each of them alledging intuitive perception of the truth ; and by the farther fact, that the same person in the course of his life will change the persuasions which for a long time he may have held on this kind of evidence. Intuitions, whatever they ought to be according to the theory, are not in experience invariable. They cannot therefore with propriety be taken as elements or indications of absolute truth. A few impressions there may be, and doubtless are, upon our nature, which the Author of

our being has placed there as intimations of his will, but how many persons never discern them, and how many fail to give them the right interpretation. If we trust to intuitive evidence for our religious convictions, we shall find that it is too much like building our anticipations of the weather upon the signs of the sky. A few signs has God put there for the help of our judgment, and to a certain extent they are useful, yet how differently will they be read by different observers. Our age has gone too far on this path of a transcendental philosophy. A confidence in religious truths which will bear all trial, must have some surer basis than the spontaneous assent of the mind. This will prove a sandy foundation. It may be regarded as the immoveable rock by those who build upon it; but they will find it insecure and treacherous. Before the storm comes, it may have sunk, and have carried their principles and hopes with it.

The unsoundness of this doctrine (carried to the extent to which it is pressed by many of its advocates) as a part of an intellectual system, is not the only objection to which it is liable. For, to notice but one other difficulty under which the theory of faith which rejects external support labors, the belief in intuitive persuasions of truth and right, which we have seen that it includes, may be sadly abused in its practical relations. If the closest thinker will often find it difficult to distinguish between the spontaneous voice of his nature and the judgments to which he may have been led by external influences, others may mistake the suggestions of passion for intuitions of the divine faculty within them. Let them fall into this error, and what sad and terrible consequences may ensue; since our intuitions being acknowledged as authoritative guides to conduct, whatever promptings are mistaken for them, not only may, but should be followed. The wildest fancies and the vilest desires may pass under this name, and, instead of mortification or restraint, be allowed to determine the behavior of the individual. Theoretical intuitions are practical impulses. Impulse becomes the law of life, principle is cast to the winds, duty has no standard but inclination, and man, who so much needs to be protected against himself, is left to taste the fruit of a pernicious self-reliance. Where this extreme, but by no means improbable, result is not

witnessed, we observe traits of character that do not demand so severe condemnation, but which we can notice only with grief for the harm that has been done and the good that has been prevented. We hear young persons, who are most likely to be captivated by a philosophy which refers them to their own minds to learn what they should believe and what they should become, expressing a contempt for authority ; and we see them manifesting a disregard for the wisdom and experience, by which they might be advised ; that prove they have begun their education at the wrong end, taking that first which should be last, confidence in their own opinions. Hence they are forward, bold and rash. They defer to no one, for no one according to them can have a more certain criterion of truth than they carry in their own breasts. They become lawless, trample on decorum, and part with the grace of youth in their ambition to exhibit the independence of a riper age. They form unjust associations, utter crude opinions, and make themselves objects of compassion, if not of indignant rebuke. And if they do not yield to the promptings of sinful desire, they owe their preservation from ruin to the good influences which Christianity has reared about them in society, and not to their own purity or firmness. A person who regards intuition as the highest authority should bless God if he do not die a maniac or a villain.

Within such limits as were at our disposal we have endeavored to show that the views which we have, we believe not unjustly, connected with Mr. Parker's name, are unscriptural, unsound, and mischievous. Unscriptural, because they stand in contrast with a Christianity which receives the scriptural narrations and acknowledges the authority of the recorded words of Christ. Unsound, for the various reasons which we have given ; and if our pages permitted, we might add yet other reasons. Mischievous, as they induce the scientific errors which we have examined, and lead to the practical consequences which have just been sketched. Here then are considerations numerous and strong enough, to justify us in withholding our countenance and expressing our dissent. We do solemnly pronounce our conviction that the exposition which Mr. Parker gives of the grounds of faith is opposed to the New Testament, and destroys its value, is at war with reason, and is of dangerous ten-

dency. And we are glad to record our belief, that he stands alone, among those who occupy Unitarian pulpits, in entertaining such views.

We may not leave the subject here. Practical questions of no little interest are connected with it. The inquiry is a natural one perhaps — how should the advocate of such opinions be regarded and treated by the ministers of religion, and by the religious community? Under the explanations which were given in the earlier part of this article we showed how in our judgment he should be regarded. We are willing to say how we think he should be treated.

Let him then be treated as any other propagator of what are deemed erroneous and injurious opinions should be treated. This however will not be thought a definite answer. Shall he be persecuted? No. Calumniated? No. Put down? No; if by this phrase be signified the use of any other than fair and gentle means of curtailing his influence. Shall he be silenced, or be tolerated? Not tolerated; for the exercise of toleration implies the right to restrain the expression of opinion by force, but the validity of such a right cannot be admitted in this country, and should not be allowed in the Christian Church. Nor silenced; unless open argument and fraternal persuasion may reduce him to silence. But on the other hand, he should not be encouraged nor assisted in diffusing his opinions, by those who differ from him in regard to their correctness. No principle of liberality or charity can require any one to aid in the diffusion of what he accounts error, especially if he think it pernicious error. Neither directly nor indirectly may he, in justice to his own persuasions, promote the purposes of another who wishes to divert public confidence from those persuasions. We cannot understand that impartiality of mind which is as desirous that one opinion as another should be brought before the community. Nor can we perceive the reasonableness of the demand, which is sometimes made upon a religious teacher, that he shall let all sides be heard. 'All sides' means every form of enthusiasm, fanaticism, infidelity and irreligion. We cannot believe that any good will come to the souls of men from converting the church into a spiritual Babel, or that Christian liberty is maintained only by opening the doors to all possible extravagance and license.

If Mr. Parker had confined himself to the inculcation of positive opinions, a very different case would have been presented. Silence might then have been the only needed intimation of dissent. For there may be minds constituted like his, that will find more satisfaction in the views which he presents than in those which the judgments of numberless wise and candid men in different ages have accepted. Besides, his instruction embraces something more than either philosophy or theology; and when we have heard him expound the great principles of morality, and apply them to the practices of the day, we have felt that he might be an instrument of great good to the land. But so long as he considers it his duty to undermine the foundations on which the faith of the multitude rests, and justly rests, — not content with the affirmative statement of his own grounds of faith, — so long do we conceive it is both proper and incumbent upon those who differ from him to express their difference in frank and strong terms.

In similar terms, we say, let him speak who espouses opinions which we consider untrue and dangerous. He holds *our* views to be untrue and harmful. Let him say so. But let not silence be imposed upon us, while the freest speech is claimed for him. By Christian liberty, we understand the unshackled exercise of the powers which God has given to any one, in the use, exposition, or defence of what he accounts valuable truth, in the place which Providence permits him to occupy; but not in the place which it has fallen to another to fill. And by Christian liberality, we understand the ready consent to such an exercise of his powers by every one else, together with the utmost candor in judging both of what is said and of the motives which prompt to its utterance. This liberality let no one neglect to cherish in himself, and this liberty let no one attempt to wrest from another.

Cases may possibly arise in the application of these principles which shall present some difficulty. Is not the liberty of him who is placed under any kind of exclusion violated, it is asked, and are not the principles of Christian liberality disregarded, when the pulpits of other ministers are closed against him? We think not. Ministerial exchange of pulpits is a matter of personal convenience and private judgment. We never supposed that a preacher

had a right to enter any pulpit but his own, except by the courtesy of a friend who might extend to him the invitation, or through the request of the people to whom the pulpit belonged. We may indeed be sorry that our brother does not think the Gospel would be faithfully delivered by us to his congregation, but if this be his honest opinion founded on a knowledge of our preaching, we cannot complain because he acts in consistency with that opinion.

It is said, indeed, that the exclusion of another from a Christian pulpit, by him who has the control of its doors, is an act of illiberality and injustice, because it in effect holds him up to public opprobrium. We protest against such an interpretation. By withholding from our neighbor the opportunity of using our pulpit for the propagation of what we regard as error, we merely say that we consider it error and do not wish to help in its diffusion; and this we may say, and ought to say, not only indirectly by such an act, but in the most direct and unequivocal terms. Our neighbor doubtless expresses elsewhere the same opinion respecting our discourses, and if he is an honest man, he will be very likely to express his opinion in our pulpit. There are those who think it is as well that people should sometimes listen to what is unsound in doctrine. We are not of this way of thinking, for we believe that truth is always better than error; and, to repeat the familiar but pertinent remark, what each man accounts the truth stands to him as the absolute truth, and demands from him the same loyal service, and therefore we esteem it a minister's duty to present to his people, not only in his own preaching, but also through him whom he may introduce into his pulpit, what he himself believes, and not what he disbelieves. If we are wrong in this decision, all that can be charged upon us is timidity, not exclusiveness.

But it is contended that this is receding from the ground taken by the denomination to which we belong nearly thirty years ago, when the division arose between the Orthodox and the Unitarian portions of the Congregational Church in this Commonwealth. Possibly it is. We think however that the ground of complaint against the Orthodox at that time for refusing to exchange with Unitarians was, that they considered us as denying what was essential to salvation, and therefore regarded our teaching as not only

unsound, but fatal. We remonstrated against this as a judgment altogether too harsh, and therefore maintained that the separation which it induced was unrighteous. In the fervor of debate at that time it is not improbable, that some of our writers used stronger expressions than were consistent with a correct understanding of the principles involved in the controversy — though we have no such examples in mind. We do not remember that we have ourselves ever felt any disposition to complain of Trinitarian ministers for excluding us from their pulpits. We certainly should not seek an exchange with a Unitarian, if we believed in the Trinity. We do not desire an exchange now with one who accepts that doctrine, for we have no wish to convert the Christian pulpit into the arena of a gladiatorial theology. It seems to us better that the ministers of the different sects should decline this official intercourse, than that the discourses and prayers of one Sunday should efface the impressions made by the discourses and prayers of the previous Sunday, and the worshipper be led to think that he goes to church only to be made a captive by one or another theological champion. Our present system is best suited, both to promote the improvement of the congregations and to preserve kindly feelings among the clergy.

Some persons, verging to the other extreme, demand much more than the exclusion from their pulpits, by his brethren, of him who makes it his object to spread what they deem false and hurtful opinions. They require that he be cast out from the professional sympathies of those with whom he has been associated, and that a rebuke be administered to him by some formal act of the denomination to which he has been considered as belonging. We are unable to perceive the propriety of such measures. They can do no good, for they will only enkindle a fiercer curiosity to hear "the heretic," and will put into the mouths of his friends the cry of "persecution," which is now the surest means of drawing around a man admiration and sympathy. They will have little effect in "setting things right before the public," for the public — with due respect let us say it — we have learned to regard as a very thick-skulled or a very simple-hearted personage, who, do what you may, will think of you pretty much as he pleases.

After a while he generally comes to a right conclusion ; and so he will in this case. But the best way to bring him speedily to such a conclusion is, to go straight on in the way of duty, as if no such public existed. Our most serious objection, however, to the adoption of such measures as those to which we have referred is, that it would be contrary to the spirit and practice of our denomination—a spirit and practice drawn from judgments founded, as we believe, in a correct understanding of the New Testament and a wise use of the history of the Christian Church. It is not our way, to pass ecclesiastical censure. We are willing—at least we have said we were—willing to take the principle of free inquiry with all its consequences. There never was a principle yet, entrusted to man's use, which has not been carried to extravagant results. The principle of philanthropy—of what follies and mischiefs has it been made the occasion ! We have no faith in the efficacy of malediction. And the very fact that for months the Unitarians have been urged from without and from within to denounce, or renounce, Mr. Parker, and yet have not found out how to do it, shows that it is strange work for them. Ecclesiastical censures are weapons which they have not yet learned to handle.

Is it said, as a reason for such action, that the denomination are responsible for the opinions advanced by one of their number, unless they subject him to rebuke or separate him from their society ? Yes, it is said ; and by whom ? By those who know that from the first we have disclaimed responsibility for each other's opinions, and denied in the most emphatic terms the justice of holding us under such a responsibility. We are not answerable, and should not allow ourselves to be made answerable, for the belief or the disbelief of those with whom we may sustain friendly or intimate relations. Our body holds itself accountable for the eccentricities, either in opinion or conduct, of no one of those who compose the body. When what seem to any in the denomination to be unscriptural or dangerous sentiments are advocated in its bosom, they are free to express their dissent if they please ; but no one is justified in construing their silence, if they choose to keep silence, into a sympathy with the peculiar views that may have been thrown out. Censure and expulsion for opinion's sake, we

repeat, are not the ways which our denomination adopt for checking the spread of error, and we trust they never will be. They of the last generation whose names we honor renounced the use of such means of guarding the truth, and their children will do wisely to stay by their example.

We have left ourselves room for no criticism upon the pamphlets, the titles of which we have given. The proceedings of the Fraternity of Churches, we think, will be approved by the unprejudiced reader. Sustaining the relation which they hold to the chapels of the Ministry at large, we see not how they could have taken any other course than that which they adopted. As we understand this relation, it is one which makes it proper for the ministers to consult the wishes of the Fraternity, as well as of the congregations to which they preach. The three parties must have a general coincidence of sentiment in respect to the services of the chapels, or there will be little effective co-operation. We regret that in his interpretation of the principle of Christian liberty, Mr. Sargent felt himself compelled to differ so widely from his friends. He made a great sacrifice to his convictions of right, and if he had afterwards gone on his way in silent dignity, he would have carried with him the sympathies of the community, as one who, though mistaken in judgment, had acted with a noble rectitude. The publications which have appeared under his name have not seemed to us wisely made. The sermon preached at Hollis Street church, with some strong truth, contains what is both unsound in principle and faulty in taste. The account of his ministry, delivered to his own flock on his retirement from the Suffolk Street chapel, may have been proper for him to address to them, but has too much the character of a private interview with one's near friends to have been laid open to public view. Mr. Parker's Thursday Lecture, like much which he has written, is remarkable for fervid description of effects of which he rejects the only adequate explanation. It has the characteristics, both of thought and style, which usually mark his writings. His sermon preached in the church of the Disciples is less noticeable, and does not seem to us a very successful exposition of a truth which we concur with him in regarding of the first importance. The pamphlet entitled, "The True Position of Rev. Theodore Parker," is an attempt by

liberal citations from his writings to show that he can speak of Jesus and sacred things as one filled with fervent admiration, and is therefore entitled to all the offices of Christian and professional fellowship. It is well written, though we discover an occasional tartness of feeling; and succeeds in establishing what most readers of Mr. Parker's "Discourse of Religion" must have perceived — the frequent inconsistency of his remarks respecting Christ and the Scriptures. The "Questions addressed to Rev. T. Parker and his friends" are, with a few exceptions, fairly chosen and courteously proposed. They present the view of his course taken by those who differ from him most widely, and may enlighten some readers. Mr. Muzzey takes some positions which we think untenable, but his sermon breathes a spirit of the largest charity, perhaps a charity that lacks discrimination.

That it is a painful and an anxious time through which we are passing, we do not attempt to conceal from ourselves or from others. The question at issue, as we conceive, is not what shall be the character of the popular faith, but — shall our people have any faith whatever. This is a more important question, than whether they shall believe in the doctrine of the Trinity, or the Apostolic succession. Mr. Parker thinks his views will establish the faith of his hearers upon a more solid foundation than that on which it has rested, and that if they should prevail, they would correct much latent skepticism. We believe that in most cases their effect, where accepted, will be seen in a vague confidence in religious truth, that after a time will end in the most painful sense of uncertainty or in open unbelief. They will doubtless secure many listeners, and some disciples. Still we are not alarmed. So far as our own denomination is concerned, we have little fear for the result; so far as Christ and his religion are concerned, none. Truth is stronger than error. Christianity is too Divine to be overthrown by the mistakes or the denials of men. All that is required of us in the present exigency, either as its defenders or its disciples, is to speak the truth in love; — "the truth," for that is what we owe to our Master; "in love," for that is what we owe to our brethren; "speak," for that is what we owe to ourselves.

E. S. G.

## NOTICES OF RECENT PUBLICATIONS.

*An Introduction to the History of the Revolt of the American Colonies; being a Comprehensive View of its Origin, derived from the State Papers contained in the Public Offices of Great Britain.* By GEORGE CHALMERS. Boston: J. Munroe & Co. 1845. 2 vols. 8vo. pp. 414 and 376.

THE history of these volumes, which every one who takes an interest in our Colonial annals, will of course read, is somewhat singular. George Chalmers was born and educated in Scotland; he came to this country and engaged in the practice of law in Maryland, where he remained about ten years, till the troubles of the Revolution began, when, being a decided royalist in his opinions, he returned home. He was soon appointed to some office connected with "one of the ministerial departments" in England, and afterwards to the "responsible station of Chief Clerk of the Committee of the Privy Council, which place he occupied till his death," in 1825. Having free access to the Government papers, and taking a deep interest in American affairs, he published, in 1781, in a large quarto volume, "Political Annals," a work of merit often quoted as an authority by writers on American Colonial history. This work, which comes down no further than 1688, it seems to have been his original intention to continue, but the project was for some cause abandoned. The present work, which "covers the whole period of Colonial history from the granting of the first Virginia charter to the reign of George the Third," appears to have been written about the same time, and part of it was printed, but for reasons we are left to conjecture, was, as appears from a memorandum of Chalmers himself, "suppressed in 1782." From one of the few copies which were preserved, and from a manuscript, of undoubted genuineness, of the remainder, the present volumes are printed. The author's statements, though founded on unquestionable facts, clearly take a coloring from his political opinions. He does not write as an American would write. But this circumstance in some respects adds to the interest and value of the work, for it enables us to look at the events of our Colonial history from a point from which we have not been accustomed to contemplate them. We see how these events might very naturally present themselves to an observer thoroughly British in his opinions and prejudices. We do not think that the result will be, to diminish in the least our admiration of the virtues of

our ancestors. The author may be wrong, and undoubtedly is, in many of his inferences. By these, however, the intelligent reader will be in no danger of being misled, while he will thank the publishers for giving him a well digested history, the facts of which are drawn from authentic sources. The mechanical execution of the volumes is worthy of high praise. L.

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*The Poets and Poetry of England, in the Nineteenth Century.*

By RUFUS W. GRISWOLD. Philadelphia: Carey & Hart. 1845. 8vo. pp. 504.

No one, probably, ever sits down to read every verse, or every song, even of his favorite poet. For though poets are the utterers, the chief songsters of the world, yet all of them are sometimes hoarse, rough-voiced, and not in a proper state to give out their sweetest tones; and the very best, for a long while, do little more than stammer. We only wish to hear the poet's clearest strains; and such, from the very first downwards, we have often desired to see collected in a form for daily use. We feel bound to thank Mr. Griswold for giving us so many of those that have issued from the nineteenth century. That he has generally selected specimens of the highest, truest poetry, will, we think, appear to every reader. Of course, the tastes and judgment of readers must differ, and they may not find all their favorites in this selection. Yet the editor has been good and clever enough to collect together very many of those poems that everybody loves. For example, he has given us from Wordsworth that ode, "Intimations of Immortality from recollections of early childhood," which always seems to us so fresh, so true, so full of sublime teaching. We look under the head of Coleridge for the "Ancient Mariner," and more especially for that flow of simplicity, earnest tenderness, and spiritualized passion, with a touch of nature, that carries its truth to the heart, embodied in his "Love," and are not disappointed. We look under Byron for those glorious words of freedom which will ever save the poet's name from forgetfulness, and our favorites, "The Isles of Greece," and the "Prisoner of Chillon," are there. In its place is Horace Smith's "Hymn to the Flowers," the best thing of the kind ever penned. Here too are Mrs. Southey's "Pauper's Death-bed," and "Mariner's Hymn," so full of the most impressive religious feeling and instruction. That sweet passage from Talfourd's "Ion,"

"'T is a little thing  
To give a cup of water," etc.,

is not forgotten. Neither is Leigh Hunt's "Abou Ben Adhem;" nor Mrs. Hemans's "Homes of England," "The Palm Tree," "Bernardo del Carpio," and above all, "Kindred Hearts." Tennyson's "Locksley Hall," the noblest and richest and tenderest poem of the sort, and his best utterance, greets us here again. We thank Mr. Griswold, too, for his extracts from Hood, especially for that touching thing, "The Song of the Shirt." Here are Heber's best Hymns; and enough of Elizabeth Barrett to satisfy her most enthusiastic admirers. But where is Miss Jewsbury? Extracts from the writings of P. J. Bailey, better known as "Festus," will please many peculiar minds. The editor professes to quote largely only from those poets who are less familiar to American readers. We, however, think that Joanna Baillie is hardly better known in this country than Miss Barrett, and we should have liked more quotations from the former. We question whether our people are as familiar with Coleridge as with Byron, and think more extracts should have been given from him. We suppose that to Mr. Carey's taste we owe the fine engravings that speak so well for the improvement of America in this department of art.

R.

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*An Elementary Treatise on Mineralogy: comprising an Introduction to the Science.* By WILLIAM PHILLIPS, F. and S. M. G. S. L. and C. etc. Fifth edition, from the fourth London edition, by ROBERT ALLAN: containing the latest Discoveries in American and Foreign Mineralogy; with numerous additions to the Introduction. By FRANCIS ALGER, Member of the American Academy of Arts and Sciences, etc. Boston: Ticknor & Co. 1844. 8vo. pp. 662.

THIS "Treatise" has been long deservedly popular in England. Mr. Alger has added much to the "fourth London edition by Robert Allan;" he has re-arranged parts of the introductory sections in order to avail himself of the results of the labors of Dr. Thomson, and supplied defects in other portions of the work. In the general arrangement of the "descriptive part" no changes have been made, though some transfers of species or varieties have been found necessary, and much fresh matter has been introduced, exceeding in all, the editor tells us, 300 pages. Many of the additions are important, especially to the American student. The object of the editor has been, to make the work fairly represent the "present advanced state of mineralogical science." For this purpose numerous documents and authorities have been consulted, and the volume exhibits marks of great diligence and labor.

L.

*The Grammar School Reader.* By WILLIAM D. SWAN. Boston: Little & Brown. 1844. 12mo. pp. 248.

*The American Common School Reader and Speaker.* By JOHN GOLDSBURY, A. M., and WILLIAM RUSSELL. Boston: C. Tappan. 1844. 12mo. pp. 428.

*The Common School Grammar.* By JOHN GOLDSBURY, A. M. Sixth edition. Boston: J. Munroe & Co. 1845. 12mo. pp. 94.

*Aids to English Composition.* By RICHARD GREEN PARKER. Boston: R. S. Davis. 1844. 12mo. pp. 418.

THESE works seem well adapted to assist both teacher and pupil. — Mr. Swan's "Reader" consists of judiciously selected pieces, interesting to the young, easy of comprehension, abounding in touching sentiments, and full of moral instruction. Each reading lesson is preceded by a table, intended as an exercise in pronunciation. These tables consist of words containing the elementary sounds, both singly and combined, and are so complete and so well arranged, that nothing but neglect, on the part of the teacher, can prevent the docile learner from acquiring a correct and forcible pronunciation. We regret, however, that the compiler has omitted to give the authors of his selections. This defect, we trust, will be supplied in future editions.

The design of the "American Common School Reader and Speaker," is more comprehensive than that of the work first mentioned. It aims to teach, not only correct pronunciation, but also the higher graces of reading and speaking. The rules given are quite useful, the exemplifications appropriate, and the notation will afford the learner very important assistance. But the selections for reading and speaking, we think, are too exclusively American. We deprecate that narrow spirit, which estimates poetry or other fine writing by the geography of its parentage. However, we commend the work to the favor of teachers and school committees.

Mr. Goldsbury's "Grammar" is essentially the same as Murray's. A few modifications have been made, and some good interrogatory directions for parsing have been given, which are, perhaps, improvements on the original. It has the merit of conciseness, and will be found a good text-book, when studied under the guidance of a competent teacher.

"Aids to Composition," by Mr. Parker, will afford valuable assistance to all classes of pupils, to instructors, and indeed to almost every one who may have occasion to express his thoughts in written language. Properly used, it will render what is usually a disagreeable task to the beginner, a pleasing and instructive exercise. It contains directions for all sorts of things pertaining to composition, from the folding of a billet to the writing of a forensic oration, from acrostics to heroic poems. We hope that this work will be extensively introduced into our institutions

of learning, and that a few lessons will be taken from its pages by some of our speech-makers and poetasters. We notice that on page 35 "Messiah" is included among the "names of appellations of the Deity which should begin with a capital letter." If Mr. Parker considers Messiah one of the titles of the Supreme Being, we presume that it was through inadvertence that he brought Trinitarian theology into a book designed for common use in our schools. s.

*An Elementary Treatise on Arithmetic.* By THOMAS HILL. Boston: J. Munroe & Co. 1845. 12mo. pp. 85.

THE author of this work is unquestionably a mathematician, but viewed as an elementary treatise, the book is liable, as we think, to some objections, partly on account of its obscurity, and yet more on account of its inaccuracies. As an example of the latter fault, in Article 37, the author says, "if in any proportion each ratio be multiplied by the consequent of the other, etc.;" but he evidently means, if both terms of each ratio, etc. Take his language as it stands, and the conclusion, that the products would bear the same ratio to the same number, is untrue. Again, in article 126, "the product of *all* these terms is called the greatest common measure." This is erroneous. It should have been, The product of all these factors, etc. Also, in Article 59, contrary to what is stated, it is not necessary that the figures assumed should read as a number "greater" than the divisor; it is sufficient that they read at least as great. The expressions, "logically the multiplicand," "logical divisor," etc., although metaphysically correct, we believe, will be unmeaning to most students, for whom the treatise is designed. On the whole, we are confident that the author is capable of producing a better work, and we cannot but beg him to re-write his book, taking for models Bourdon and Lacroix. s.

*Eternal Salvation not dependent on Correctness of Belief. A Sermon, preached at Essex-Street Chapel, London, on Wednesday, May 29th, 1844, being the Nineteenth Anniversary of the British and Foreign Unitarian Association.* By WILLIAM GASKELL, M. A. London. 1844. 8vo. pp. 27.

*Walter Bernard. A Wesleyan Methodist's Inquiries as to the Object of the Sufferings of Christ.* Second edition. London. 1844. 12mo. pp. 80.

WE notice these publications together as coming from our Unitarian brethren across the water, though in other respects they have little in common, except that both well fulfil their de-

sign. Mr. Gaskell's discourse shows a clear apprehension of his subject, and well sustained and conclusive reasoning. It is lamentable, that at this time of day it should be found necessary to enter into any argument in defence of the great principle, that our eternal salvation cannot depend on the belief of any particular creed or set of opinions. Yet so it is, and while the principle needs defenders we hope that it may always find as able ones as Mr. Gaskell.

"Walter Bernard," written mostly in the form of dialogue, and in an agreeable, though unpretending style, well describes the difficulties which present themselves to a thoughtful mind in regard to the popular doctrine of the object of the sufferings of Christ, and offers what we conceive to be a correct statement of their purpose. We can recommend it as fitted for circulation among those, who might be repelled by more formal treatises. One of its prominent merits is the plain common sense view it takes of the subject to which it relates. L.

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*The Staff and the Staff taken away. A Discourse occasioned by the Death of the Hon. William Prescott, LL. D., delivered in the Church on Church Green, December 16, 1844.* By ALEXANDER YOUNG. Boston: Little & Brown. 1844. 8vo. pp. 34.

*A Discourse on the Twentieth Anniversary of his Ordination, delivered in the Church on Church Green, January 19, 1845.* By ALEXANDER YOUNG. Boston: Little & Brown. 1845. 8vo. pp. 33.

*The Character and Claims of Sea-faring Men. A Sermon.* By ORVILLE DEWEY. New York. 1845. 8vo. pp. 19.

*Church and State; or the Privileges and Duties of an American Citizen. A Discourse delivered in the First Independent Church, on Thanksgiving Day, December 12, 1844.* By GEORGE W. BURNAP. Baltimore. 1844. 8vo. pp. 24.

*The Responsibility of American Citizenship. A Sermon preached on occasion of the "Anti-Rent" Disturbances, Sunday, December 22, 1844.* By HENRY F. HARRINGTON, Minister of the First Unitarian Church in Albany. Albany. 1845. 8vo. pp. 23.

*The Relations and Duties of the Rich to the Poor. A Sermon delivered in behalf of the Warren Street Chapel at the Ninth Anniversary of the Opening of the Building, January 26, 1845.* By Rev. F. D. HUNTINGTON. Boston. 1845. 8vo. pp. 15.

MR. YOUNG has given us some biographical discourses before, and in this species of writing we think he excels. He is a diligent collector of facts, which he brings together in a way to il-

lustrate the life, progress, and character of the individual, and his portraits are always distinct. In his discourse on Judge Prescott he proceeds to give a record of the more prominent incidents in the life of the deceased, and speaks of his intellectual qualities and private and social worth and influence, in language of warm, but we believe not too heightened, eulogy. — The Anniversary Discourse by the same author contains a general review of his ministry under the heads of preaching, — which he places first in importance, — pastoral duties, and the Sunday school. The first head he treats at greatest length, describing the character of his preaching and the course he has pursued in regard to the exciting topics of the day. The changes in the society are noticed and a few statistics are given. — Dr. Dewey very graphically describes the singular position, and peculiar character of seamen, — their wandering life, their hardships, and “sad isolation;” he urges their claims to sympathy, but with no common-place argument and in no hackneyed phrase. We have seldom met with a fresher or more touching appeal. — Mr. Burnap in his usual vigorous style points out the evils which have originated in the connexion of Church and State; he thinks that the tendencies of the age are becoming every day more unfavorable to outward organizations; the pure and spiritual principles of Christianity are developing themselves; and he concludes by speaking of our dangers, responsibilities and duties as a free people. — Mr. Harrington’s discourse on the “Anti-rent” difficulties is an animated performance, indicating a high tone of moral principle, aiming to rouse public sentiment to the necessity of maintaining law and order, and calling attention to the dangers of insubordination, anarchy and the effervescence of the popular passions. — Mr. Huntington describes the qualities which are better than wealth, speaks of the connexion between the rich and poor, and the obligation of the former to bring around the latter, and especially the young, Christian instruction and Christian influences; which is the object of the institution, in behalf of which his very appropriate and animating discourse was prepared. L.

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*The Dependence of the Fine Arts for Encouragement, in a Republic, on the Security of Property; with an Inquiry into the Causes of the frequent Failure among men of business. An Address, delivered before the Boston Mercantile Library Association, November 13, 1844.* By THOMAS G. CARY. Boston: Little & Brown. 1845. 8vo. pp. 39.

*Profits on Manufactures at Lowell. A Letter from the Treasurer of a Corporation to John S. Pendleton, Esq., Virginia.* Boston: Little & Brown. 1845. 8vo. pp. 23.

*The Oregon Question. Substance of a Lecture before the Mercantile Library Association, delivered January 22, 1845.* By WILLIAM STURGIS. Boston: Jordan, Swift & Wiley. 1845. 8vo. pp. 32.

*History of the Humane Society of Massachusetts.* Prepared by the direction of the TRUSTEES. Boston. 1845. 8vo. pp. 95.

*The Chimes. A Goblin Story of some Bells that rang an Old Year out and a New Year in.* By CHARLES DICKENS. New York. 1845.

*An Expose, in two Parts. Part first, containing a concise general View of the Holy Bible. Part second, containing a brief Description of the Rise, Progress, general Tendency, and eventual Fall of the Mammoth Cistern.* By AMOS HIGBY, JR. Martinsburgh, [N. Y.] 1843. 8vo. pp. 106.

*Colonization and Missions. A Historical Examination of the State of Society in Western Africa, as formed by Paganism and Muhammedanism, Slavery, the Slave Trade and Piracy, and of the Remedial Influence of Colonization and Missions.* By JOSEPH TRACY, Secretary of the American Colonization Society. Boston. 1844. 8vo. pp. 40.

*Remarks upon the Controversy between the Commonwealth of Massachusetts and the State of South Carolina.* By a FRIEND TO THE UNION. Boston: Crosby & Nichols. 1845. 8vo. pp. 21.

MR. CARY's Lecture on the Fine Arts contains many useful suggestions, presented in a clear style. — His Letter on the Lowell manufactures, if read, as it deserves to be, will correct many erroneous impressions. — Mr. Sturgis's Lecture on the Oregon Territory affords valuable information, and sound discussion. — The pamphlet on the Humane Society will give many pleasant facts to other readers than the members of the Society. — Dickens's "Chimes" has less humor, and perhaps less pathos, than most of his stories; yet it has moved us deeply, and we hope many in England have felt its power. — Mr. Higby's "Expose" is one of those obscure and tedious, yet not unimportant pamphlets, in which a mind struggling out of the bondage of creeds, but with few external helps, endeavors to express its as yet almost chaotic theology. The "Great Mammoth Cistern" is the "system of divinity, superintended by divines, or Doctors of Divinity, having for its head a Godhead, or Triune God or a Supreme Deity." — Mr. Tracy's pamphlet is full of information carefully collected and well digested. We recommend its perusal to every one either interested in or prejudiced against African Colonization. — The writer of the last pamphlet on our list deprecates any rupture between the sister States involved in the present controversy.

## INTELLIGENCE.

## RELIGIOUS INTELLIGENCE.

*Ecclesiastical Record.* — Some important movements have recently been made for a further supply of religious instruction in this city. In our number for November we mentioned that Sunday evening services had been commenced in the south part of the city, with a view to the formation of a new society. The persons interested in this undertaking have taken the necessary steps to procure a site for a suitable building, and have applied to the Legislature for an act of incorporation, under the title of the Harrison Avenue Congregational Society. — In the same part of the town it is proposed to gather a permanent congregation in connexion with the Warren Street Chapel, where the service has hitherto been adapted to an audience composed almost exclusively of children. Mr. Barnard will still retain his connexion with this service and with the Ministry-at-large, while Rev. Mr. Fox of Newburyport, having resigned his ministry in that place, will take charge of the adult congregation. — A new Unitarian society has also been formed by persons, some of whom have lately withdrawn from the Church of the Disciples, and who having united themselves under the name of the Church of the Saviour, have obtained the temporary use of the Spring Lane Vestry for the celebration of public worship. We understand that they hope to secure the services of Rev. Mr. Waterston, at present one of the Ministers-at-large, who in that case would resign the office he now holds. It is their purpose to build a meetinghouse as soon as a suitable spot can be found. — Rev. Mr. Parker, of West Roxbury, having been invited by his friends to become a regular preacher in Boston, has acceded to an arrangement by which he will preach every Sunday morning, for the present in the Melodeon, still however retaining his situation as pastor of the Second Church in Roxbury. The persons who are active in this movement intend it shall be the foundation of a permanent society. They have provided for preaching also in the afternoon, and are proceeding to make other necessary arrangements.

We learn that the Trinitarian Congregational Society, which was organized the last winter under Rev. Mr. Towne's ministry, has so much increased, that land has been bought, in Hawkins street, for the erection of a meetinghouse. — The Federal street Baptist Society having sold the land on which their present meetinghouse stands, in consequence of the increase of business and the erection of warehouses in that neighborhood, will hold their worship at Amory Hall till they can procure an eligible situation for a new house. — The new church erected by the Maverick Congregational (Trinitarian) Society in East Boston has been completed and dedicated. — The German Lutheran and Reformed Church having completed a small house for public worship, on Shawmut street, it was dedicated on Christmas day. — A larger house, standing on Suffolk street, and

built of stone, for the use of the German Catholics, was consecrated several months since. The Catholics have also converted a plain but commodious building in Moon street into a place of worship. The addition of the two Catholic churches at South Boston to those in the city proper makes the whole number in the city seven, which, we presume, are no more than are needed to supply the wants of the Catholic population.

Rev. Mr. Bradford, of Hubbardston, has terminated his connexion with the society in that place, and accepted an invitation to Bridgewater as pastor of the church lately under the care of Rev. Mr. Doggett, who has relinquished his ministry in consequence of ill health. The Society in Bridgewater have determined to build a new meeting-house, and have raised the necessary subscription for this purpose. — We have received the "Second Annual Report of the Baltimore Ministry-at-large," which shows that Mr. Dall is diligently and not unsuccessfully prosecuting the good work which he has undertaken. — The movement for a new Unitarian society in Worcester has proceeded far enough to insure success. Preaching has been regularly had on Sunday, and a subscription raised for the erection of a meetinghouse, which will be speedily commenced.

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*Meadville Theological School.* — We have received a copy of the *Christian Palladium*, — a journal supported by the "Christian" denomination, and published twice a month at Union Mills, N. Y., — which contains the "Discourse delivered at the dedication of Divinity Hall, Meadville, Pa., October 24, 1844," by Rev. R. P. Stebbins, Principal of the Theological School. It is an appropriate and excellent discourse, marked throughout by sound thought, upon "the importance of a thorough theological education to the Christian minister, the advantages of a theological School over any other method of furnishing it, and the manner in which such an institution should endeavor to accomplish its purpose." The School appears to have made a successful commencement. The Prospectus informs us, that "it has been established by the united efforts of the Christian and Unitarian denominations." In the same number of the *Palladium* we find an account, by one of the editors, of a visit which he recently made to Northern Illinois, which concludes with the following remarks upon the co-operation of the two denominations:

"Our Christian brethren and the Unitarians, in this country, make common cause; and I trust the result is, and will be good. By associating together they mutually lose their prejudice. The Unitarian sees, that instead of the Christians being wild and fanatical, as he had supposed, they are intelligent, devoted, and rational Christians; ardent, zealous, spiritual; but candid, rational, building upon right principles, and 'worshipping God in spirit, and in truth.' While, on the other hand, the Christian brother sees that the Unitarian is not so cold, so formal, so aristocratical, and unfeeling as he had thought. It is true he finds some difference in theological and practical views; yet, he finds in him 'a brother,' kind, devoted, zealous for right and truth, and a lover of all good men. On these principles they strike hands, and unite to extend the principles of peace, love, purity, and union among their fellow-men. Nor do they labor in vain. Light is spreading, and most assuredly our sentiments commend themselves to, and are highly appreciated by many in the West."

*The Episcopal Church.*—The internal troubles of this Church make it a frequent subject of notice in the religious journals of the day. The suspension of Bishop Onderdonk, of New York, from the discharge of his Episcopal functions, in consequence of a series of indiscretions and immoralities of which he was pronounced guilty after a long and careful examination of the case by the Court of Bishops, has had the effect of enkindling a controversy, and of presenting a difficulty, which must seriously affect the interests of the Episcopal denomination in the diocese over which he presided. Did not theological as well as moral considerations prompt the prosecution; and who shall perform the necessary diocesan services during the Bishop's suspension; and when, and how shall the term of suspension cease; are questions which are likely to occasion both heartburning and perplexity.

The English Church is in a more troublous condition even than its American sister. Puseyism has gone a little too far, having advanced from theoretical to practical manifestations, and the people do not relish its ways. The Bishop of Exeter, a man not used to submission, has been obliged to succumb to the popular feeling. Oxford is in perplexity about the measures that ought to be taken with Mr. Ward for his opinions on the "Ideal of a Christian Church." A Convocation of the clergy is talked of. The secular papers are full of religious—no, we mean ecclesiastical articles; and it seems plain that the clergy and the people lean in opposite directions. We do not believe that the Establishment is in a critical state, or is likely to undergo any essential changes: but it is impossible that under these circumstances it should not lose some portion of the respect and confidence which it has enjoyed.

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*Ordinations, and Installation.*—REV. HIRAM WITHINGTON, of Dorchester, a graduate of the Divinity School at Cambridge, was ordained Pastor of the First Congregational Church and Society in LEOMINSTER, Mass., December 25, 1844. The Sermon was preached by Rev. Mr. Hall of Dorchester, from Mark xvi. 15; the Ordaining Prayer was offered by Rev. Mr. Lincoln, of Fitchburg; the Charge was given by Rev. Mr. Putnam, of Roxbury; the Right Hand of Fellowship, by Rev. Mr. Allen, of Roxbury; the Address to the Society, by Rev. Mr. Allen, of Northboro'; and the other services were performed by Rev. Messrs. Sears of Lancaster, Willson of Grafton, and Huntington of Boston.

REV. HERMAN SNOW, formerly a member of the Divinity School at Cambridge, was ordained as an EVANGELIST, (with a special view to his laboring in Brooklyn and Norwich, Conn.,) in the Bulfinch street Church in Boston, January 1, 1845. The Sermon was preached by Rev. Mr. Clarke of Boston, from 2 Timothy iv. 5; the Ordaining Prayer was offered by Rev. Mr. Muzzey of Cambridge; the Charge was given by Rev. Mr. Gray of Boston; the Right Hand of Fellowship, by Rev. Mr. Willson of Grafton; and the other services were conducted by Rev. Messrs. Huntington of Boston, Pierpont of Lynn, and Coolidge of Boston.

REV. HORATIO ALGER, late of Chelsea, was installed as Minister of the West Parish in MARLBORO', Mass., January 22, 1845. The Sermon was preached by Rev. Mr. Ellis of Charlestown, from 2 Peter

i. 8; the Prayer of Installation was offered by Rev. Mr. Allen of Northboro'; the Charge was given by Rev. Dr. Parkman of Boston; the Right Hand of Fellowship, by Rev. Mr. Gilbert of Harvard; the Address to the Society, by Rev. Mr. Hill of Worcester; and the other services were conducted by Rev. Messrs. Barnard of Southboro', Willson of Grafton, and Edes of Bolton.

*Dedication.*—The Congregational Society in BOLTON, Mass., having remodelled their meetinghouse, it was dedicated anew, December 26, 1844. The Sermon was preached by the Pastor, Rev. Mr. Edes, from Genesis xxviii. 17; the Prayer of Dedication was offered by Mr. Sears of Lancaster; and the other services by Rev. Messrs. Kinsley of Stow, and Gilbert of Harvard.

### LITERARY INTELLIGENCE.

*New Works.*—The most important work that we have seen announced as in press is a Commentary on the Apocalypse, in two volumes, 8vo., by Professor Stuart of Andover.—The *Biblical Repository* announces, that "a gentleman in Princeton is engaged in a translation of Turretin, with a view to its publication."—Rev. Mr. Barnes of Philadelphia has published a new translation of the book of Job, with notes and an introductory dissertation; of which, with his translation of Isaiah, we hope to give a suitable notice in our next number.—A work has just appeared, which will doubtless excite attention,—"Woman in the Nineteenth Century. By S. Margaret Fuller."—Rev. Dr. Jarvis, "Historiographer to the Church," of whose appointment to this office, by the General Convention of the Episcopal Church in this country, we had been so unfortunate as to remain for six years in ignorance, has published, in one large 8vo. volume, "A Chronological Introduction to the History of the Church, being a new Inquiry into the true dates of the birth and death of our Saviour."—Among the countless works of recent foreign production which the press in this country is sending forth in cheap reprints, we may mention the "History of the Reformation in Germany, by Leopold Ranke," (whose History of the Popes is known to our readers,) translated by Mrs. Austin. Lea & Blanchard have also in press Professor Ranke's "Turkish and Spanish Empires," translated by W. K. Kelly.

From our English journals we learn that a work is in press, the appearance of which will be welcomed on both sides of the Atlantic—"The Autobiography of Joseph Blanco White; with portions of his Correspondence. Edited by John Hamilton Thom. 3 vols. post 8vo."—We notice also the publication of a volume entitled, "Illustrations of Unitarian Christianity, consisting chiefly of Practical and Moral Applications of its Principles. In a series of Discourses." By Rev. William Hincks, the Editor of the *Inquirer*.—Mr. John Wilson proposes to put to press a third and cheap edition of his "Scripture Proofs and Illustrations of Unitarianism"; which has been highly commended by those who have examined or used it. The publication of this edition depends however upon the amount of previous subscription, as Mr. Wilson fears that the two previous editions may have supplied the want in England. He would therefore be glad to

receive the names of subscribers in this country, and we would suggest, particularly to ministers and others connected with parish libraries, the propriety of obtaining a work like this, of permanent value.

*New Periodical Journals.* — We have received two new journals, which deserve notice from their purpose and the character of their contents. One is entitled the "Journal of Prison Discipline and Philanthropy," and is published under the direction of the "Philadelphia Society for the alleviation of the miseries of Public Prisons," which was instituted so long ago as 1787. It will appear in quarterly numbers, of about a hundred pages each, and may be obtained, for fifty cents a number, of Little & Brown, or Ticknor & Co., in this city. The subject of prison discipline is exciting more and more attention, and we believe this journal will be found a valuable aid in the cause of philanthropy. We rejoice particularly to see that, both in New York and in Boston, the condition of convicts whose terms of imprisonment have expired is receiving attention, and measures are contemplated for providing them with the sympathy and counsel which they so much need to prevent their relapsing into evil courses. A Society with this object has been formed in New York. Why should not a similar association be found in every city of the Union?

The other journal before us is of a different character, although the editors — J. V. Himes, S. Bliss, and A. Hale — doubtless consider it a contribution to the cause of human well-being. It bears the title of "The Advent Shield and Review," and is devoted to the support of the "Second Advent," or in more common speech, the Millerite doctrine. It is a much more respectable journal than we were prepared to receive from such a quarter, and we are sorry so much ability is wasted in this way. Indeed we are surprised to learn, that after the repeated exposure of their delusions, the "Adventists" are numerous enough to support a work of this kind. It is well printed, and corresponds in size to our own journal. The number on our table is the second, and its publication was delayed in consequence of the "views respecting the seventh month," which caused a suspension of all the Adventist publications. The world, however, did not come to an end in "the seventh month," and the *Shield* again presents itself to the public. It "is not designed to be a quarterly periodical; and is only published as it seems to be needed." "If time should continue, another number may be expected about anniversary week."

We have just received from England the first number of the successor to the *Christian Teacher*, of the change in the management of which we have already taken some notice. It appears under the name of "The Prospective Review: a Quarterly Journal of Theology and Literature;" with the apt motto, from St. Bernard, "*Respicere, Aspice, Prospicere.*" We have not had time to read any of the articles in this number, but the titles, with the names of the writers, are a sufficient indication of the richness of its contents. Among them we notice a review of Mr. Norton's recent volumes on the Genuineness of the Gospels; and articles on "Historical Christianity," "An Inquiry concerning the Origin of Christianity," and "Religion in the Age of Great Cities."

## OBITUARY.

WESTEL WILLOUGHBY, M. D. died at Newport, N. Y., October 3, 1844, aged 74 years. Dr. Willoughby was born in Goshen, Conn., but in early life established himself in Herkimer county, N. Y., then a comparatively unsettled part of the country. Here he spent his days, the object of esteem, confidence and respect throughout a wide region. Standing among the first in his profession, he was also elected to various places of public trust, at one time discharging judicial functions, and at another holding a seat in the national legislature. Amiable, upright and disinterested, he deserved the estimation which he enjoyed. An enlightened and consistent Unitarian, he for many years was a member of the church in Trenton under the pastoral care of Rev. Mr. Peirce. His death was preceded by a long interval of gradual decay, which made the termination an event to be desired rather than deplored. We recur to his days of health, and think of him as a dear and honored friend. g.

HON. JONAS KENDALL died at Leominster, Mass., October 22, 1844, aged 87 years. Mr. Kendall spent his long life in his native town, where he enjoyed a high and well-deserved estimation. Diligent and successful in business, he found time for much and careful reading and for the discharge of various public trusts. He was often in the State legislature, and during one term represented his district in Congress. "He was long a member of the Christian Church," and cherished the faith and hope of the Gospel. g.

DEACON JAMES ALGER died at Chelsea, Mass., November 2, 1844, aged 74 years. Mr. Alger was born in Bridgewater, where he passed the greater part of his life, and where he was long connected with the church under the charge of Rev. Dr. Sanger. His latter years were passed beneath the roof of his son, the pastor of the First church in Chelsea. Peculiar physical infirmities prevented him for many years from pursuing any active employment, but the privation was borne patiently, while he waited for his departure with Christian resignation and hope. g.

HON. WILLIAM PRESCOTT, LL.D. died at Boston, Mass., December 8, 1844, aged 82 years. Judge Prescott was a native of Pepperell in this State. After graduating at Harvard College, in 1783, and pursuing his professional studies under the late Mr. Dane, he devoted himself to the practice of the law successively in Beverly, Salem, and Boston, till the year 1828, when the state of his health obliged him to relinquish such engagements, and spend the last years of his life in the more secluded habits of a Christian scholar. He was called by his fellow-citizens to sustain various important relations in civil life, but he declined an elevation to the judicial bench except for a brief period, when he presided in the Court of Common Pleas for this county. His sound judgment, various learning, and unspotted integrity gave him a large influence. Learning and religion always found from him ready and faithful service. After his removal to Boston he became a member of the New South congregation, with which he continued till his death. He died suddenly, of an affection of the heart. g.

THE  
CHRISTIAN EXAMINER  
AND  
RELIGIOUS MISCELLANY.

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MAY, 1845.

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ART. I.—UNITARIANISM IN GREAT BRITAIN AND  
IRELAND.\*

It is obvious that the condition and prospects of any religious denomination must depend not merely on its professed tenets and constitution, and on the views, character, manners and social position of its members; but, in some measure also, on the civil and ecclesiastical institutions of the country, on the presence or absence of an Established Church, and on the spirit, disposition and influence of the prevailing sects by which it is surrounded. In all these respects the Unitarians of England and America differ materially; though it is still true that much of what has lately appeared in the pages of the Christian Examiner on the

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\* We are indebted for this paper to a clerical friend in England, by whom it was prepared for the Examiner at our request. In his own words, the writer desires that "the following observations may be regarded merely as the expression of his individual views and feelings; especially as he is removed to a distance from the great focus of information in the metropolis; and as the several congregations of which the body consists are so entirely independent of each other, and vary so much in their character and circumstances, that the impression produced on the mind of an individual by such observations as he is able to make on a part of this extensive field, may or may not be applicable to the whole."

present position of the latter, may to a very considerable extent be applied to the former. In both countries, the public profession of Unitarian sentiments by religious bodies, known and distinguished from others by their avowed adoption of these views, has been the slow and gradual, but, as it would seem, the natural and almost inevitable result of the habitual exercise of free inquiry and private judgment, unfettered by subscriptions to human creeds and articles of faith. In most instances the spirit of liberality has first shown itself openly in the practical assertion of this right; and the cases are but few in either country, where the consistent and unbiassed employment of it has failed, in process of time, to lead the way to a gradually widening deviation from the received standards of orthodoxy. On the other hand, those churches which have continued for a series of years to profess, unchanged, the tenets of their forefathers, have almost invariably manifested the spirit of conservatism by the strict enforcement of subscription to a specified creed.

From the earliest period in the history of English Protestant Dissent, this appears to have been the most marked line of distinction between the two leading bodies which received the respective denominations of Presbyterians and Independents. The first of these names was borne by much the larger portion of the "ejected ministers," — that noble band of confessors, who on St. Bartholomew's day, 1662, when the Act of Uniformity came into operation, surrendered their stations in the Church of England. They inherited this name from those who, towards the close of the civil wars between Charles and his Parliament, would gladly have erected on the ruins of the Episcopal Establishment a national Church of their own, under the auspices and patronage of the State; and it must be owned, that in their attempts to accomplish this object, some of their leaders at that time betrayed a spirit of intolerance not inferior to that of the other politico-religious sects of their day. The ordeal, however, which awaited their descendants in the persecuting reigns of Charles II. and James II., seems to have completely cured them of all disposition to lord it in this manner over the consciences of their brethren; and hence, in the time of King William, the term Presbyterian in this country no longer implied any peculiar form of

church government ; and was in fact nothing more than the received *denomination* of a certain class of Dissenters, varying to a considerable extent in their opinions on controverted points, but united in disclaiming all pretension or inclination to bind either themselves, or other churches, or their own successors, to the profession of any creed or articles of human formation. Resting their own faith on "the Bible and the Bible only," and conceding to others the same privilege which they claimed for themselves, of ascertaining, by the unbiassed use of the best lights they could command, the true meaning of that sacred standard, they sought and duly valued the stores of human learning for that purpose ; but allowed no uninspired man or body of men to prescribe to them what they were to think, to believe, or to do, in order to obtain eternal life. They gladly looked to human learning to assist, but not to human authority to direct, their judgment. They could not but be conscious, that in the exercise of this liberty they had themselves in many instances seen reason to change the opinions they once professed, and to deviate considerably from the strict rule of what their fathers had styled orthodoxy ; and therefore they would naturally anticipate the probability, that those who were to come after them would in like manner be led to reject some things which appeared to them to be true, and to adopt others which they had not found in the word of God.

It is not enough to say that they would naturally do this : we know from the history of those times, that they did in fact draw this obvious inference from their principles, and that they did act upon it. This is manifest from the well-known character of their most distinguished leaders, and from many remarkable passages in their writings.\* It is also seen, not only in the unfettered constitution of their churches, but in the absence of all restrictive doctrinal clauses from the deeds and other documents by which the places of worship they erected, and the property of various kinds set apart by them to religious uses, were conveyed.

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\* Decisive evidence to this effect is exhibited in a very curious collection of "Historical Proofs and Illustrations," prepared for the House of Lords on behalf of the Appellants in the Hewley case, by the Rev. Joseph Hunter. It is much to be wished that this valuable work could have been laid before the public, in a form which would have rendered it generally accessible.

They were the more likely to draw this inference from the additional circumstance, that the age in which they lived was peculiarly an age of controversy; when many points of doctrine on which Christian sects have been accustomed to differ, particularly the doctrine of the Trinity and the leading tenets of Calvinism, were made the subjects of eager and vehement debate by various parties both among Churchmen and Dissenters.

In the constitution of their churches, though called Presbyterians, they were practically Independents or Congregationalists; at least as much so as those who at that time were distinguished by these names, and who have transmitted them to a large and increasing body of Dissenters at the present time. For each congregation was from the first, and has always continued to be, perfectly independent and free from any external control in the management of its own concerns. But the two denominations, though agreeing in this respect, differed widely in the other more important particulars to which we have already referred. The Independents, while they rejected all external interference, adopted in each separate congregation a rigid system of internal discipline, and maintained in their strictest form the doctrines of Calvin, as they found them embodied in the catechisms and Confession of Faith of the Westminster Assembly. Not contented with this, they sought to impose the same profession upon others, and introduced into the trust-deeds of their chapels and endowments provisions strictly tying them down to the exclusive support and maintenance of certain specified opinions. From that time to the present, the two parties, with a very few exceptions on either side, have continued to act on these opposite principles; the consequence of which has been, that while the descendants or representatives of the one party still maintain (at least in words\*) the creed of their forefathers,

\* There can however be no doubt, that in very many cases, even where the words are still retained, the meaning assigned to them deviates materially from the rigid system of the Independents in 1694, when the final separation took place between them and the Presbyterians. A series of articles were put forth a few years ago as a sort of declaration of faith by the London Congregational Board, which would certainly have been regarded by the founders of their sect as a grievous falling off from the true standard. These articles were adduced in the discussions which took place after the decision of the Hewley case, as to the division of the spoil, — to prove that the Independents had no claim, as being not only

the other, asserting and exercising the right of free, unrestricted, individual inquiry, having no creed but the Bible, interpreted according to the best light which each individual could obtain for himself, and proceeding on this course under all the varying conditions arising from diversities of original character, acquired knowledge, outward circumstances and connexions, have been led, as might have been expected, into very various conclusions. Many of them, alarmed perhaps at the apparent progress of change which they witnessed around them, and doubting in themselves whereunto these things might grow, drew back, and ultimately passed over to the body which claimed the character of orthodoxy. Wherever this class formed the majority in numbers or influence, of course they gave their own character to the congregation, retaining its chapel and endowments. In other cases, they quietly seceded, and either joined other congregations previously existing, or formed new ones of their own. But there is not the slightest trace in the history of those times, of any disposition to appeal to the Court of Chancery for the purpose of expelling their "heretical" brethren by process of law, merely because they had exercised the liberty of Protestants and Dissenters, in inquiring and judging for themselves; and this too, notwithstanding that there were at that early period many of the original founders still living, who could have given testimony, if required, as to their own views and intentions in contributing to the first formation of the society. Others again, and among these not a few of the highest in rank, station and opulence, as might be expected, were speedily absorbed by the Establishment; while a large portion persevered in the course on which their fathers had entered, and now for nearly a century, or in some places for a still longer period, have openly professed some form of Unitarianism.

Thus it has happened, that the occupants of the chapels originally built by Presbyterians, (so called,) at or near the commencement of the last century, now constitute the

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not Presbyterians, but not orthodox. At the present day, it is believed, that many of the most learned and inquisitive among the ministers have adopted a system nearly approaching to Sabellianism, while but a small portion of their hearers, probably, have any distinct notion, on the subject.

bulk of the anti-trinitarian Dissenters of this country. But we are not aware of a single instance in which this change was attended by what may be called a solution of continuity in the congregation itself. It is true, that under any circumstances a Dissenting congregation, consisting of a number of individuals or families voluntarily associating together for the purpose of religious worship, is of necessity a fluctuating body; but ours have not been more so than any others; and in almost all our older societies, the lineal descendants and representatives may still be pointed out, of those who originally founded or contributed to found them, and whose families, in every successive generation, have continued without intermission to be worshippers in the same place, till it has acquired in their estimation the venerable character of antiquity, and is intimately connected with all their most cherished recollections.

The smaller community of General Baptists have partaken to a very considerable extent of the same influences as the Presbyterians, and have in consequence passed through a similar series of changes. The distinguishing tenet of general redemption, from which their specific name is derived, placed them from the first, as to what are called orthodox doctrines, in the same relation to the more numerous body of Particular Baptists, as the Presbyterians of that day bore to the Independents. Moreover, with the single exception of their leading peculiarity of adult baptism by immersion, they agreed in repudiating the practice of subscription to articles of faith; and hence a more liberal spirit has pervaded their societies, and the same marked contrast has ever since been observable between them and their Calvinistic brethren. The greater part of this body, though by no means the whole, are now numbered in the Unitarian ranks; and the names of Foster, Bulkley, and Toulmin, among others belonging to this community, occupy a distinguished place in the honored catalogue of the most able and zealous defenders of our faith.

In both of these classes the progress of opinion, as we have already observed, was gradual; but a very considerable deviation from Trinitarian orthodoxy took place at a much earlier period than is often supposed. The *movement* party of those days, (if we may be allowed to borrow a favorite expression of a later period,) were arrested in

their course for a time by the credit and influence of Clarke and Whiston in the Church, and of Emlyn and Peirce among the Dissenters. Hence the profession of Arianism prevailed almost universally among the most eminent theological writers who adorned the Presbyterian churches during the former half of the eighteenth century. The appearance of Lowman's "Essay on the Shekinah," and Lardner's celebrated "Letter on the Logos," had the first tendency to draw their attention generally to other views, and to promote an acknowledgment of the simple humanity of Christ.

In Ireland, the Presbyterian system of church government and discipline has been retained along with the name, not merely by the Orthodox body called the Synod of Ulster, who are now in a great measure identified with the Established Church of Scotland, but also in some degree by the Unitarian associations which have separated from that body. The ground of separation, it should be observed, was not in the first instance so much a difference of doctrine, as a resistance to the demand of subscription to articles of faith ; which, as usual, has led the separatists to the gradual abandonment of the creeds of their forefathers, and the profession of Unitarian Christianity. On this ground the Presbytery of Antrim seceded early in the last century, and a larger body, now called the Remonstrant Synod, in the year 1828. The first consists of nine, the second of twenty-six congregations, most of them very numerous. There are also five Unitarian congregations connected with the southern Presbyterian Synod of Munster. There are now, in all, forty-two Unitarian congregations in the North of Ireland ; two of which, Strabane and Ballymena, have been organized since the passing of the Dissenters' Chapels Act.

An esteemed friend in Ireland, who sends us the above information, proceeds as follows : — " I am perfectly satisfied, and more especially from recent events, that the seeds for another separation from the parent body are extensively sown ; and that in the course of *less* than a hundred years more, there will be a much greater gathering under the Unitarian standard." " We adhere," says he, " to the Presbyterian form of church government, but we have no power, derived from restrictive clauses in our trust-deeds,

or from any other source, to enforce our regulations. We merely think it is productive of more sympathy and co-operation than the Congregational system. In our Presbyteries and Synods we assume no authority over each other, but endeavor to consult respecting the welfare of the church at large." On the whole, the state of things in Ireland appears to him decidedly encouraging; notwithstanding that there, as well as in England, the influence of fashion, and other causes operating chiefly on those of higher station, have occasioned a frequent falling away to the Established Church. The number of *professed* Unitarians in the North of Ireland he estimates at from thirty-five to forty thousand.

Flourishing Unitarian congregations have been gathered in Edinburgh and Glasgow; and several smaller societies exist in other parts of Scotland.

As to a precise numerical report of the present condition of the denomination in England, it is not easy to furnish any that could be depended on with confidence, on account of the entire absence both of internal and external organization. There exists no public body or association which is accustomed to receive returns of this kind, still less entitled to call for them; so that any estimate which might be offered on this part of the subject must necessarily be somewhat indefinite. It is believed that the entire number of chapels in England and Wales in which any form of anti-trinitarian doctrine is professed, and where religious worship is offered in consequence exclusively to the God and Father of Jesus Christ, falls short of three hundred. Many of these however, especially in remote country situations, are at present occupied by but slender congregations; so that though in the larger towns more numerous societies may be found, it would not perhaps be safe to rate them at an average amount of more than two hundred each. This would give the entire amount of avowed Unitarians separating from the Established Church, and from other classes of Dissenters upon that ground, about sixty thousand. This however is a mere vague estimate. That the entire number of actual Unitarians in the country greatly exceeds it, cannot admit of a moment's doubt; but of course persons of this class, who either keep their opinions to themselves, or by uniting openly with Trinitarian

churches virtually represent their own religious peculiarities as of no material or practical importance, cannot be considered as forming any addition to the strength or influence of the body, or as contributing in any sensible degree to the promotion of what they admit to be correct views of religious truth. If we have counted right, there are twelve chapels in London and its dependencies, in which Unitarianism in one form or another is professed. But the main strength of the Unitarian body in numbers, and perhaps in opulence, will be found in the manufacturing districts,—in South Lancashire, Cheshire, Warwickshire, and the adjacent counties. The largest congregations will probably be found, in London—at Essex street, Hackney, Portland street, and Finsbury; in the country—at Manchester, Liverpool, Birmingham, Leeds, Sheffield, Bristol, Exeter, Nottingham, and Norwich.

The Presbyterian Dissenters, from the earliest period, formed a high standard of the qualifications requisite for the Christian ministry. The original founders, most of whom had received a University education, numbered among them a fair proportion of the most accomplished scholars and divines of their age; and before they were called away from the scene of their earthly labors and sufferings, they did their best to secure similar advantages to their successors, debarred, as they now were, from the privilege of resorting to the miscalled *national* establishments of Oxford and Cambridge. The exertions which were then made, and which have been continued with little intermission from that time to the present, to supply an adequate compensation for this unjust exclusion, would furnish a valuable additional chapter to the “Pursuit of Knowledge under Difficulties;” and it is not too much to say that, with the Divine blessing, they have been attended throughout with a reasonable share of success. The private and public academies which have successively undertaken to supply the demand of the English Presbyterian churches for a learned ministry, have in general been conducted by men of well deserved eminence and reputation; and not a few of their pupils have taken an honorable rank, both as theologians and in various departments of literature and of science. The names of Emlyn, Peirce, Hallet, Chandler, Benson, Taylor, Lardner, Price, Priestley, Belsham,—to

which might be added many others, less known to fame because they did not appear so prominently before the public, but not inferior in talents and acquirements, — are such as would be placed in the first rank by any community; and if some of them have not had that rank universally conceded, it can be ascribed only to the unpopularity of their principles, and to the hostile feelings excited towards those who are known chiefly as formidable, and not always unsuccessful controversialists. Of the institution now existing under the name of the Manchester New College we may venture to affirm, that there is not, and never has been, a place of liberal education depending for its support entirely on private patronage, in the conduct of which so large an amount of distinguished talent has been combined. The very slight disposition to avail themselves of the opportunities thus afforded, which has been shown either by the more opulent Unitarian families, or by the public of Manchester in general, to whom they were thrown open without reserve or restriction, is not among the most encouraging signs of the times.\*

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\* This seminary, the only academical institution in immediate connection with the English Unitarians, was established at Manchester in 1786, under the direction of Rev. Dr. Barnes, one of the ministers of Cross street Chapel in that town, who occupied the station of Theological Tutor and Principal for about twelve years, assisted by several able men in the other departments, — among the rest, by the late very eminent Dr. Dalton, who was for some years Mathematical Tutor in the Manchester College. Dr. Barnes's successor was Rev. George Walker, a man of distinguished eminence as a theologian, a scholar and a mathematician; who is well described by Mr. Gilbert Wakefield in his very interesting and curious autobiography, as "possessing the greatest variety of knowledge, and the most masculine understanding, of any man he ever knew." From various causes, however, the institution at this period declined, till on the sudden retirement of his colleagues, it became necessary, in consequence of the insufficiency of its funds, to throw the entire conduct of every department into Mr. Walker's hands; a burden to which in advancing years no one can wonder that he soon found himself unequal. In 1803 the Academy was removed to York, and placed under the care of Rev. Charles Wellbeloved, who continued to discharge the office of Theological Tutor with high reputation and success till the year 1839, assisted during the greater part of that period by Rev. John Kenrick as Classical Tutor, and by Rev. W. Turner, Jr., and Rev. W. Hincks in the united departments of Mathematics and Philosophy. At this institution a large portion of those who now occupy the most prominent stations in the Unitarian churches, were trained for the Christian ministry. In 1839, it was thought desirable to bring the College back again to its original seat at Manchester, from which place and its immediate neighborhood a large portion of its pecuniary resources had always been derived. The object of the most active promoters of this removal was, to

During the period when the change above described was going on among the Presbyterian Dissenters, a corresponding, though there is no reason to think a very extensive, movement was perceptible in the Church. The class commonly known by the name of Latitudinarian divines, (from their pleading for a certain *latitude* in the interpretation of the Articles, — contending that they might be subscribed in any sense which the words would bear,) of whom Clarke, Hoadly, Sykes, Jortin and Law were among the most em-

remodel the institution, so as to render it a suitable place of academical education for the youth of Manchester in general. With this view the plan was enlarged, and the Literary and Scientific departments separated from the Theological. In order to give it less the appearance of a sectarian establishment, the post of Classical Professor was entrusted to Mr. F. W. Newman, formerly Fellow of Baliol College in Oxford, and a brother of the well-known leader of the Puseyite party in the Church, from whom however his acceptance of office at all in such a seminary as the Manchester New College is enough to show that he widely differs on many important points. He is in fact a correct and elegant scholar, eminently qualified for the station he occupies; and, though a Churchman, is a man of enlarged and liberal views. Some of the other chairs were also filled by men not connected with our denomination; and upon the whole, it was perhaps not unreasonable to hope, that the liberal and comprehensive plan of study laid down, and the universally acknowledged eminence and ability of the enlightened men to whom the execution of this plan was entrusted, would procure for it the support and encouragement, not only of Unitarians, but of persons in all connexions, who from their opulence and station in life might be expected to seek for their sons the advantage of a liberal education. Nay, it would have been perfectly practicable for other religious denominations to have connected with the literary and scientific department of the Manchester New College theological schools of their own, in which students, destined for the Christian ministry among themselves, might have been trained for that purpose in conformity with their own peculiar views, after having prosecuted their preparatory studies in the same classes with young men of every variety of religious opinion and connexion. This course was strongly recommended in one of the Orthodox periodicals; and if there had been any disposition to adopt it, we have reason to believe that every facility would have been afforded by the Committee for that purpose. The event however has shown that these apparently reasonable expectations were not well-founded. Not only have other denominations stood aloof, but even opulent Unitarians have not shown the readiness to avail themselves of the advantages offered to them, which the more sanguine promoters of the scheme anticipated. The number of students of all descriptions in the institution has never exceeded thirty; and of these not more than two or three have ventured from other folds into a seminary which, though seemingly unsectarian in its constitution, is nevertheless patronized and supported almost exclusively by the sect "everywhere spoken against." Under these circumstances, it is still doubtful how far it will be thought expedient to persevere in a project, which, however judiciously planned and ably conducted, imposes an unreasonable burden upon one comparatively small section of the community, and must so far be pronounced in a great measure a failure.

inent, were at one time sufficiently numerous to constitute a party in the Church; and of these not a few had deviated very materially from the orthodox standard in the article of the Trinity. Of course their latitudinarian principle, (if it deserved to be called by that name,) satisfied them to remain, not only as members but ministers of the Established Church, conforming to and conducting its Trinitarian services, and not scrupling to subscribe its articles repeatedly, in order thereby to qualify themselves for its emoluments and highest dignities. We presume not to sit in judgment on such men;—to his own Master let every one stand or fall. But in process of time there arose another band of worthies, small in number, but in many instances of high intellectual rank, and deserving of all honor for a purity and strictness of principle, which would not suffer them to remain in a Church whose doctrines they no longer received, nor to join, much less to officiate, in a form of worship which they believed to be unscriptural and idolatrous. In a few instances they ventured, and strange to say, were permitted, to alter the Liturgy of the Church, so as to accommodate it to their principles.\* But others perceived clearly, that no effectual relief was to be obtained in this way, and accordingly abandoned stations, often of much honor and usefulness in the Church, on that account. Of this class were Robertson, Lindsey, Jebb, Disney and others, whose names will be had in remembrance as long as simplicity and godly sincerity shall be duly honored among men. And it is well known, that at the time when these excellent men came out, there remained behind a much larger number who partook of their opinions, but not of their honesty and integrity, and had not the virtue or the courage to follow their example. The consciences of many of this class were doubtless quieted by the sophistical reasonings of Paley and others on the question of subscription to Articles. It is in vain to conjecture their number, because of course it is the common policy of persons of this turn of mind to say as little of their doctrinal peculiarities as possible; and to take shel-

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\* See a remarkable instance of this kind in the case of Dr. Chambers, Rector of Achurch in Northamptonshire, mentioned in Belsham's *Life of Lindsey*, ch. 4.

ter, in public, behind certain convenient ambiguous forms of speech, which serve to prevent the common observer from perceiving the extent of their deviations from the standards of their Church; but there is good reason to think that it both was, and continues to be, much greater than is often imagined, not only among the clergy, but among the more educated classes of the laity. Of the latter description, some whose habits of social intercourse enable them to form an opinion have expressed their belief, that there are more Unitarians in the Church than out of it. This is probably an exaggeration; but there can be no doubt that the number is considerable. But the parties referred to have very rarely the slightest disposition to quit the Church on account of their opinions; even when they have the means of doing so without incurring any loss, expense or inconvenience. A remarkable example of this occurred about the middle of the last century at Liverpool, where many members of the Establishment having expressed a decided dissent from the doctrines of the Church on the one hand, and a dislike to the method of free prayer as practised among Dissenters on the other, a chapel was opened for their use in which a liturgy was introduced. But as very few of the persons for whose accommodation it was intended chose after all to avail themselves of it, the experiment after a few years' trial was abandoned.

A belief in the existence of a considerable body of Unitarian laymen in the Church induced Mr. Lindsey to undertake the experiment of a Unitarian chapel in London, with a reformed liturgy deviating from the Common Prayer no further than the difference in point of doctrine absolutely required. The experiment to a considerable extent succeeded; several persons of high rank for a while encouraged it; and to this day the congregation at Essex street contains a certain proportion of members who were originally Churchmen, and whose devotional tastes and habits have been formed in attendance on the Established worship. The same remark applies, in perhaps an equal extent, to the chapel in Little Portland street, where also the Essex street liturgy is used. But in both places, it is believed, that the bulk of the congregation consists of persons by birth, as well as in all their principles and feelings, Dissenters. In both places, the pulpit is occupied by men

who have been trained among Dissenters, not by clergymen who quitted the Church for conscience' sake. By persons of the latter class it was undoubtedly the intention and wish of Mr. Lindsey that the pulpit of Essex street should be filled. But on the retirement of Dr. Disney, in 1805, he was succeeded by Mr. Belsham; since it appeared that no "clergyman" could be found to take the vacant place; at least, none worthy to assume the mantle of his predecessors. The Rev. George Armstrong, the present highly respected senior minister of the Lewin's Mead chapel at Bristol, was a clergyman of the Church of Ireland; and several others now living might be mentioned who have quitted their stations in the Church on similar grounds; but the attempt to establish an "Episcopal Unitarian Church" is not, we think, likely to be repeated.

With respect to the present condition and prospects of English Unitarianism, as a distinct religious denomination, for the reasons which have already been stated, it is by no means easy to speak with certainty or confidence; and very various opinions would probably be expressed by different individuals, depending on their own zealous disposition or sanguine temperament, or on the accident of their position in connexion with a flourishing, a stationary, or a declining interest. There can be no doubt, that if we were to consider only the apparent influence of Unitarians, or the position which they occupy in the eye of the public, the estimate we should form would be much higher than that which would be derived from a mere census of their numbers. It will scarcely admit of dispute, that the English Presbyterians have in general taken the lead of the other Dissenters in theological learning, and more decidedly so in the attention they have paid to the cultivation of other branches of knowledge. It is also a matter of notoriety, that a larger proportion of their more opulent members have sought for their families the advantages of a liberal education, and those ornamental accomplishments which enable and dispose them to associate on an equal footing with persons of their own rank, or of a higher rank, in the Established Church. The consequence has been, that an unusually large number of this class of Unitarians may almost always be found among the most active and prominent supporters of literary and other public institu-

tions. The Unitarian minister of the place, if there is one, will seldom be sought for in vain, in the lists of the Committees and other leading promoters of such institutions. On looking over the names of the Committee of the Society for the Diffusion of Useful Knowledge not long ago, it appeared that nearly one-third of them were Unitarians. In public business, too, they are often doomed to take a share much more than proportioned to their numbers as compared with other bodies. Since the passing of the Reform Act, the Unitarian members of the House of Commons have always exceeded in number those belonging to all the other Protestant Dissenters put together. Since the Municipal Reform Act, the same remark may be applied to the Councils of many of our most considerable corporate towns.

These are facts which will justify us in ascribing to Unitarians collectively a degree of weight and influence in society, much more than proportioned either to their numbers or even to their wealth as compared with other denominations. On the other hand, they are facts connected with some peculiarities in their social position, in the constitution of their religious societies, and in the prevailing habits and manners, especially of the more educated classes, which cannot be regarded with so much complacency, — whether we consider them as affecting the character of individuals as religious men, or the prosperity of the denomination at large, as depending on the present condition and future prospects of different congregations. It cannot, we think, be denied, that Unitarians of the higher class have less in their appearance, manners, and external habits, to distinguish them, not only from persons of their own level and station in the Established Church, but even from those who have no marked religious character of any kind. In their manners there is less strictness than in those of the Orthodox Dissenters; and they indulge themselves much more in the innocent amusements and recreations, which are customary among persons of their station in life. Hence they are thrown into more frequent intercourse with the fashionable and the worldly; and in the midst of such intercourse, they are too often tempted to keep in the background whatever might bring their religious peculiarities into notice, or serve to remind either their companions or

themselves, that they are not in all respects identified with the gay or the busy throng with which they are so frequently intermingled. These tastes and pursuits often involve them also in modes of expense, which are less common in the opulent families of other Dissenting denominations; so that it will generally be found, that, with a given nominal income, there is with them a smaller surplus available towards the promotion of the various public objects and institutions connected with the religious community to which they belong. It may be added, that the constitution of their religious societies brings with it fewer restrictions, affects less considerably and less frequently their ordinary habits and modes of life, and does not of necessity connect them so intimately with those of their fellow-worshippers whom they are not accustomed to meet in the usual intercourse of society. Their meetings for worship are less frequent; nor does it seem to be so much a point of conscience with them to attend those which do take place, with uniform regularity; and the occasions are, comparatively speaking, rare, which bring the whole congregation to *act* together on points in which they have all one common interest.

There is good reason to hope that in many places a change has been effected, and is still going on, with respect to some of these things. In the mean time, however, it is but too evident that, among other undesirable results, they have a tendency to weaken the tie which binds such families to any kind of religious peculiarity; especially to one which is everywhere spoken against. And when their station, family connexions, or style of living lead them to associate with the aristocracy, or to aspire to such association, and when, as will often happen, the Unitarians in their neighborhood are few, obscure, or unpopular, they grow ashamed of being seen resorting to a conventicle, and the temptation becomes almost irresistible to desert the way which others call heresy, and pass over to the fashionable religion. We believe it to be the fact, that the more opulent members of Unitarian congregations desert to the Church more frequently than the corresponding class in the Orthodox denominations. Certainly, the remark of Mrs. Barbauld, that a carriage was rarely seen to roll for three

generations to the door of a conventicle, is not less true than it was sixty years ago.

Of course, while the most extensive falling away from our ranks is observed among the higher and more opulent classes, it is rarely from among them that we are to look for proselytes. The professed accessions to Unitarianism are chiefly to be found among the poor and the middle classes; and though in the progress of events, and by the continued exercise of honorable industry, talent and enterprise, a certain proportion of these are rising from time to time to a state of greater worldly prosperity, they are far from being sufficient to supply the places of those who are no more to be seen among us; so that, though there should be no falling off, but rather an increase in the numerical amount, it will be found almost universally, that the average social position of professed Unitarians is decidedly lower on the whole, than it was a generation ago. On some accounts we cannot but regret this change, inasmuch as it indicates a want of seriousness, and the prevalence of a worldly-minded spirit, in some of whom better things might have been expected; but we are far from thinking that a proportionate diminution has taken place in the effective resources of our body for any important purpose in which we are collectively interested. The most zealous exertions, and the largest proportional contributions for any such purposes, are in general to be sought for, not among the richest members of any society, but in that active and intelligent middle class, who are the most progressive themselves, and who take the warmest interest in whatever tends to promote the progress of every thing really valuable, — who are in fact the main stay and support of every community.

Our American friends, who are not blessed with aristocratical institutions, and know but little of the pride of rank and station, will be at a loss to appreciate adequately the difficulties arising from this source with which we in England have to struggle. High station with them is merely personal or official, and attaches to the individual, not to his family; nor has it any relation to the religious community of which he happens to be a member. Hence it offers to the ambitious and aspiring among them no temptation to withdraw from that community, which in point of

political influence or estimation is on a level with every other. They are not debarred from the national Universities; nor is there with them the all but overpowering influence of a State religion, patronized by the Government, supported by the national resources, and tempting all who seek for a place among the great ones of the land within its pale. We doubt not that they will be ever ready to estimate at their just value the privileges they thus enjoy. By the right use of them may they go on and prosper in that yet nobler liberty wherewith Christ hath made them free!

The time has been, when it was not uncommon to allege, that Unitarianism might suit the learned or the philosopher, but that it was not a religion for the poor. That time, there is good reason to think, is fast going by. It is not, we readily grant, a religion for the ignorant, the prejudiced, or the thoughtless; it does not rest its claims on the authority of the Church; nor does it encourage its votaries to receive it in implicit reliance on the assurances or researches of others, whatever may be their acquirements or reputation. It appeals to the understanding of its disciples; requiring no "prostration of the intellect," nor establishing any distinction or opposition between reason and faith. It addresses itself to those who are accustomed and prepared to inquire, to reflect and judge for themselves, in a spirit of humility and candor. But such persons are by no means found exclusively among the learned. The evidence and authority of a rational and Scriptural religion may be made level to the comprehension of all who bring to the subject a well-disposed, unprejudiced mind, and a heart right with God. It is true, — and we rejoice in the undisputed fact, — that the Unitarian body has at all times included no inconsiderable proportion of those who have acquired deserved eminence for mental cultivation and extensive attainments; but it also includes many humble-minded, but rational, reflecting and pious Christians, who, though blessed with comparatively few advantages of education, are nevertheless well able to say both what they believe and why they believe it, and — what is of much more importance — to derive from the pure and simple doctrines of the Gospel what they need as the guide of their lives, and an effectual consolation and support in the

hour of affliction, or in the midst of poverty and privation. They who are conversant with the rapidly increasing proportion, in many of our congregations, of that class to whom the Gospel was originally preached, — and more especially our domestic missionaries, whose successful aim it is, to tread in the steps of the excellent Tuckerman, — will be ready to testify from abundant experience, how groundless is this prevailing prejudice.\* In this respect we think we discern evident traces of improvement; an improvement perhaps in some measure connected with the progress of that change to which we have already adverted, and which in some of its aspects we have lamented. Unitarian preaching, we flatter ourselves, has become in many instances less liable to the charge of being addressed to the understanding, not to the heart and the affections, — more rousing, practical, devotional, — more (in the best and proper sense of the word) Evangelical. It has been addressed to the poor; it may be hoped, without being on that account less adapted to the wants and circumstances of all who are interested in the word of Divine truth.†

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\* Missions to the poor have been established under the auspices of Unitarian congregations in London, Liverpool, Manchester, Birmingham, Bristol, Leeds, Halifax, and, we believe, Nottingham; and the very interesting reports which have been published of their proceedings sufficiently show, that their labors have been attended by a very gratifying and encouraging share of success. It is by no means the purpose or intention of these institutions, to make proselytes to Unitarianism; but yet there can be no doubt that, in addition to their immediate object, they tend both directly and indirectly to diffuse a knowledge of our views and principles, and, by exemplifying their practical influence over the hearts and lives of their professors, promote inquiry and remove prejudice.

† In connexion with this part of the subject, it is impossible to overlook the important labors of one individual, not avowedly connected with the Unitarian body, but who is now very nearly identified with them in sentiment, and who has been actively instrumental in rousing the minds of multitudes to serious reflection on the doctrinal points on which Christian sects have differed, as well as on the great practical questions of temperance and peace. We allude to Joseph Barker, once a preacher of some eminence among the Methodists, but dismissed from that Connexion in consequence of the independence of his principles and conduct, and the more liberal tendency of his declared opinions, especially manifested by the high admiration he had publicly expressed for the writings of Channing. He is certainly a very remarkable man; admirably qualified in many respects for the work to which he seems to have devoted himself, of bringing home to the *masses*, from the pulpit, the platform, and the press, the language of moral and religious reform. With some of his views, of both social and political questions, we by no

That this change is in progress, we hope and believe; nevertheless, there are peculiarities in the position of Unitarians in this country, especially in the relation which they bear to other denominations, which have materially impeded it, and we fear, to a certain extent, will continue to do so. There are circumstances altogether distinct from the genuine intrinsic character of our principles, and even from the prevailing spirit and temper of those who profess them, which make it less easy for Unitarians to give their religious views that full practical influence over the affections and sentiments of the heart, which they are entitled, and in their own nature well fitted, to exert. It is our misfortune — not our fault — that, owing as we think to the unfounded and unreasonable prejudices of others, we are almost inevitably, more or less, a *church militant*. We are not permitted to hold and profess our principles in peace. They are the continual subjects of attack and defence. Numerous and powerful parties, both in the Establishment and of our Dissenting brethren, differing among themselves on many other points, agree to make common cause against Unitarians; and not contented with opposing their doctrines by fair argument, do not hesitate to revile the persons who hold them, — misrepresenting their characters and motives, and calling in question their right to the Christian name, because, in the free and conscientious exercise of their undoubted right to inquire and judge for

means agree; and others, which we approve in the main, he seems to us to carry to an extreme; but these are combined with so much that is thoroughly excellent, that we cannot but cordially wish him the success which we confidently anticipate from his labors. His unwearied activity, and his remarkable facility both as a speaker and a writer, fit him pre-eminently for the work of powerfully impressing the popular mind; and we regard him as occupying a distinguished place among the instruments raised up by Providence for bringing on a great and extensive improvement in the prevailing opinions and feelings, and in the habits and manners, of the lower classes of this country. Whether Mr. Barker or any large portion of his followers will ever identify themselves with the Unitarians as a denomination may be uncertain, and is a matter of very inferior moment; but we cannot doubt the more important fact, that he is the destined leader in a formidable assault on the old edifice of error and superstition, and in bringing many to a substantial acknowledgment and practical application of the truth. If these great objects are promoted, we shall rejoice, by whatever name their votaries may be called, or whoever may be the chief agent in the mighty change.

An interesting article on Joseph Barker, his opinions, labors and publications, from the pen of one who evidently knows him well, may be found in the *Christian Teacher* for October last, p. 443.

themselves, and in the absence of all imaginable worldly inducement to embrace an unpopular creed, they have been led on certain important points to adopt conclusions widely different from those professed by the bulk of their fellow-disciples. The consequence is, that we are perhaps too apt to regard our principles, not with reference to their practical tendency and character, but as subjects for controversy and debate. We dwell too often, not on our actual *positive* faith, but on the points in which we differ from those around us ; not on the great truths and doctrines of natural and revealed religion, which we hold with a firm and abiding conviction, but on the various tenets maintained by our opponents, which we *do not* believe. Thus the statement of our principles is often apt to assume a negative form, which is by no means expressive of its real character, and leads many to think unfavorably of its practical efficacy. For it is self-evident, that if a beneficial influence is to be exerted by our religious opinions on our conduct, on our principles and motives, on our social and devotional affections, it must arise from what we believe, and not from what we reject. But the too common result of the state of opposition in which we are placed in reference to other denominations is, that the latter is apt to divert our thoughts occasionally from the more profitable contemplation of the former. Certain it is, that our views on all the great doctrines of religion, on all the momentous questions relating to the being and perfections and providence of God, to the character, commission and message of Jesus Christ, to the duties, condition and expectations of men, are as real, positive and substantial as those of any other class of Christians ; and if they do not exercise a corresponding influence over our hearts and lives, the fault lies not in them, but in ourselves.

It does however sometimes happen, that being so much called upon to defend our opinions against the gainsayer, we are liable to think more of the uncomfortable relation in which we stand to those that are without, than of that which we sustain, or ought to sustain, to each other ; and to view in our distinguishing religious principles, not things which minister to peace and mutual edification, but the subjects of strife and contention. We have sometimes been more eager to root out from the religious soil the nox-

ious weeds of corruption and false doctrine, than to raise in their stead the salutary fruits of the spirit, "love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance." We have besides been placed, by the opposition and hostility of others, in a state of unmerited exclusion from the sympathies of a large part of the Christian world. We cannot but feel it a serious privation, to be thus as it were shut out from the hearts of our brethren, and to be kept at a distance by many of those whom we respect and esteem, and to whom, if they would permit us, we would gladly extend the right hand of Christian fellowship. This is one of the trials to which we are exposed; and it must be admitted, that the trial is sometimes hard to bear.

One of the most remarkable characteristics of the English Unitarian Dissenters is the almost entire absence, in the greater number of their societies, of any prescribed, or even distinctly recognized, internal constitution. This may have arisen in part, perhaps, from their still continuing to be called Presbyterians, notwithstanding the abandonment of the form of Church government to which that name has everywhere else been applied. The name, while it no longer denoted anything really existing, may have been enough to prevent any other internal or external constitution from taking its place. However this may be, the fact is, that in many, perhaps the majority of cases the members of Unitarian congregations have no very close bond of union as such, but resort to the same place of worship in consequence of their approbation of the doctrines professed or preached there, or of their personal regard and attachment to the officiating minister; to which indeed may often be added an hereditary attachment to the place with which they, and their ancestors for generations back, have been uniformly connected. There is nothing corresponding to the distinction observed by the Independents, between the congregation at large, and the exclusive body called "the church." We presume not to sit in judgment on our fellow-worshippers, to examine their faith and "experience," or to determine by a majority of votes who shall and who shall not be permitted to comply with the dying command of the Saviour, "Do this in remembrance of me." There are of course proper officers to receive seat-rents and sub-

scriptions, and take care of the temporal concerns of the congregation ; but otherwise there is little or nothing left for an individual member to do in that capacity. He comes or goes, attends or stays away, just as seems to him good.

Whatever influence such a complete negation of government, control, or mutual inspection may have on the independent exercise of the right of private judgment in individuals, it can hardly be other than unfavorable to the prosperity of a denomination ; especially where so many inducements of a temporal nature present themselves to entice the less zealous, the wavering, the thoughtless, or the worldly, into other Connexions. We have here a sufficient cause for the decline of many of our older congregations, which in some instances have dwindled away to a mere handful. A considerable change has taken place in this respect of late years, and more might still be done to advantage even in those societies where most has been done already, which without infringing in the least the liberty of thought and action, might have a satisfactory tendency to draw closer the bonds of union, by increasing the number, variety, importance and interest of the objects for the sake of which that union is maintained. The immediate and prominent motive for the voluntary connexion of a number of individuals in one religious society is, that they may meet together at stated times for religious worship and instruction, on principles and in the public profession of doctrines which they agree in believing to be rational and Scriptural ; but there are, or may be, or *ought* to be, combined with this, a variety of auxiliary institutions, which increase its efficacy, and render their association more beneficial in many ways, both to themselves and to others. These relate to their own personal improvement as individuals, to the warmer interest which they may learn to take in each other, to the useful influence which they may collectively exercise on their neighborhood and on society at large, to the general spread of religious knowledge, to the promotion of their own views of Christian truth, to the assistance of other religious societies, formed or to be formed on the same principles with their own, to the support of institutions for liberal education, especially of young men destined for the Christian ministry, and to other pur-

poses in which the main object and principle of their union lead them to take an interest. With these and similar views, congregational libraries, Sunday and week-day schools, meetings for prayer or free and friendly conversation on religious subjects, fellowship funds, benefit societies, home missions, and the like, are now more and more frequently introduced; which it is desirable to constitute in such a manner, as to engage in their active management as large a proportion as possible of every class of the congregation. By this means, in addition to the valuable objects which these institutions have immediately in view, another scarcely less important may be effected indirectly, by bringing nearer together the members of our societies, so that they shall be more ready to afford their mutual countenance and aid in every good work, — laboring in concert towards the accomplishment of one great end which equally concerns them all, namely, their mutual edification, through the more constant and effective influence of the principles of religion upon their hearts, and the more extensive diffusion of knowledge, virtue and practical holiness among all those whom they can assist or serve.

These, and such as these, are plans which may be carried into effect by each separate congregation within itself; but, without interfering with any kind of independence which is really desirable, other institutions are and may be set on foot, which call for the joint and concerted support of many distinct congregations. Our various associations established in different parts of the country for the publication and distribution of tracts, Sunday school unions, both in England and Ireland, village mission societies, and the British and Foreign Unitarian Association, are all valuable and important in this way; though the last, we are sorry to say, notwithstanding its comprehensive title, receives only a partial and limited support from a large portion of our body. The opportunities of friendly intercourse which the anniversary and other periodical meetings of these institutions afford, are in themselves of great value, in facilitating the interchange of useful plans and suggestions, and promoting a feeling of Christian brotherhood. One of their principal immediate objects is also very important, in extending the operations of “the silent missionary,” by the circulation of a great number of valuable tracts,

both new and old, which tend to create the taste, and foster the desire for instructive reading, and a thirst for the most important of all kinds of knowledge. In this manner, not by any sudden and rapid transition, but by a silent and unmarked progress, we may hope that prejudices will be softened, and in time removed, and the light of Divine truth spread more and more widely. Of an increasing desire, by no means confined to our own body, for the perusal of our tracts, and of other publications which may explain what Unitarianism really is, we possess very satisfactory indications. Among these, one of the most encouraging is the very extensive demand for many of the publications of our American brethren, particularly of the writings of Channing, of which four or five large editions have appeared in this country, and have made their way in all quarters, from the cottage to the palace.

Of periodical literature, the extensive diffusion of which forms so remarkable a feature of the present age, Unitarians have not been slow to avail themselves. The periodical publications now in existence are the *Christian Reformer*, the *Prospective Review*, the *General Baptist Magazine*, the *Christian Pioneer* published at Edinburgh, and the *Bible Christian* at Belfast. In addition to these, the weekly newspaper entitled the *Inquirer* is, and it is hoped will continue to be, a very valuable acquisition. All these may fairly be considered, not merely as indications of actual progress, but as additional instruments for carrying it on to a greater extent and on a larger scale.

What effect the recent legislative measure, which has at length imparted a legal security to the tenure by which Unitarians hold their chapels and other property, will have on their prosperity as a denomination, remains to be seen. Some there were, observing the spirit in which this measure was opposed by many of the more Orthodox dissenters, and anticipating its probable failure, who looked forward to their speedy ejection from the places where they and their fathers had been wont to worship, as a discipline which might put Unitarian zeal to a satisfactory test by rousing it to renewed and more vigorous exertions; and they persuaded themselves that the effect of a little persecution would be, as usual, to promote the cause against which it was directed. Others had their misgivings, lest

by such rough handling the rope of sand, as they called it, which bound us together, should be scattered to the winds. Without attempting to decide which of these expectations was the more probable, we cannot but rejoice with all thankfulness, that they are no longer likely to be tested by experience; and in the midst of the exultation which the triumph of our cause naturally excites, look forward with hope, tempered by much solicitude, to the practical results to be henceforth exhibited in increased and more zealous efforts to show ourselves worthy of the position in which we are now placed. One ground of heartfelt encouragement there certainly is, in the enlightened and liberal sentiments expressed by many men of the highest eminence and of distinguished talents in all parties, during the very interesting discussions which took place while the Bill was in progress. They showed not only a surprising knowledge of the facts of the case, but a readiness to enter into the spirit of our institutions and principles, which many of us were not prepared to look for in the leading statesmen of the day; and we trust that the same liberal and enlarged views will guide the proceedings of our legislature in dealing with measures affecting the most important interests of other religious communities. As far as this measure is concerned, they have certainly shown themselves to be decidedly ahead of the great mass of the community in enlightened liberality. Unhappily they are so hampered by party and class interests, and by a multitude of established, — not to say, antiquated — institutions, that it would be impossible for them fully to carry out in practice all the sentiments and principles they have professed; even if we could imagine that they are themselves prepared to perceive and acknowledge all the consequences to which these lead, or disposed, when acknowledged, to act upon them consistently.

For ourselves, whatever may be in reserve for us as a religious denomination, we look forward with confidence to the increasing spread of knowledge, and the active spirit of inquiry which is rapidly diffusing itself. With implicit faith in truth, and a reliance on the wise appointments of Providence, we doubt not that the cause of rational and Scriptural, of pure and vital Christianity will grow and prosper.

W. T.

## ART. II.—LAYS OF THE GOSPEL.\*

THERE are no books in which we are so deficient, as in those suited to seasons of devotional meditation. By this we do not mean books of prayers and manuals of devotion, nor appeals to the conscience, nor religious exhortations. Of these we have an abundance, but they do not supply the deficiency of which we speak. Their chief object is to secure greater attention to the forms of devotion, or to excite a devotional feeling which did not before exist. But we want also books for those persons in whom devotion is already a habit of the mind, books which shall not take the place of counsellors above us so much as that of friends at our side, — with which we can hold communion, rather than go to for advice. We want works which shall reveal the life of a devout mind, and express its real emotions, experiences and meditations, without any reference to producing an effect on others. Very few such works have ever been written, and those that would claim this character are for the most part vitiated by the consciousness, on the part of the writer, that he is to have readers, or by the purpose manifest throughout, that he is not so much uttering what is in his own soul as endeavoring to produce certain results in the souls of others. But when such a book appears, it is of inestimable value.

Of such a character, in spite of the general tone of its theology, are many passages in the "Confessions" of Saint Augustine. To the same class belong Thomas a Kempis's "Imitation of Christ," some of the poems of George Herbert, the "Meditations" of Hall, and especially the devotional parts of the writings of Fenelon. The perfect example of what we mean is to be found in many of the Psalms of David. They are not intended to be appeals to the conscience, nor to be statements of theological truths — whatever of this occurs is incidental; they are not exhortations to others, nor are they, properly speaking, prayers, though prayer and praise are interfused through them, like the light through sunset clouds. But they are the meditations and emotions of the soul when conscious of the presence of

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\* *Lays of the Gospel.* By S. G. BULFINCH. Boston: James Munroe & Co. 1845. 12mo. pp. 194.

God, now filled with gratitude and adoration while the Psalmist contemplates his works and his providence, and now overwhelmed with shame and remorse from a sense of unworthiness. It seems as if they must have been uttered or written down unconsciously, so clearly do they reveal all the workings of his soul, from the depths of its penitence to the heights of its exulting hope. While we read, it is not the conscience chiefly that is acted upon, but we are won and drawn by sympathy into the same region of spiritual light and life. Communion with the feelings of the Psalmist awakens like feelings in our souls. While we muse, the fire burns. We contemplate with him the wonderful works of God; we follow with him the good Shepherd "beside the still waters;" and our souls are borne up by his words, as if on wings, in adoration and praise.

Formerly, great account was set on Christian meditation. Men sought the solitude of the monk's cell and the anchorite's cave, that they might meditate on God. We have almost lost the meaning of the word, meditation. It is too calm, has too little to do with outward results, to suit our busy, struggling, enterprising civilization. The great point with us is the discovery of truth. Meditation is a pausing on truth already discovered. It takes it home to the mind, and ponders it, and dwells with it, and makes it a familiar friend. Instead of throwing a truth aside as soon as it is attained and hurrying on in search of another, it holds it before the mind, keeps it steadily there, till its light shines into the heart. It is the process by which a truth is made our own, incorporated with the principles and moral affections of the soul. Much of the time spent in theological speculation is utterly profitless, except as it may promote intellectual discipline. But devout meditation is to the soul, what the dew and the sunshine are to the earth. In such meditative hours we are in the presence of the Most High, and the power of the world flees away before "the brightness of his coming." The truths of religion become realities. The spiritual world is unveiled. The soul is opened to Divine influences. As he goes forth "at eventide to meditate," like the patriarch of old, man "walks with God;" and in such hours, he can say with the Apostle, "our conversation is in heaven." No matter how wise or

learned, how skilled in controversy, or how deep an explorer into theology, that man's soul will become impoverished in its heavenly aspirations and holiest hopes, who does not habitually have seasons of devout religious meditation. Any work proceeding from such a state of mind, and calculated to awaken or promote it in others, we gladly hail.

For this reason we welcome the volume of poems, whose title we have given at the head of this article. It is not our purpose to criticise its literary merits, though these are very considerable. An author must be considered successful, who has written anything which deserves a permanent place in our books of devotion. There is scarcely any literary success which we should value so much, as that of having written a hymn which should endure from generation to generation, be sung in churches, be committed to memory by the young, be read, remembered, repeated, because of its awakening or expressing the highest devotional feelings of the heart. In this class the following hymn, a part of which appeared in our journal many years ago, is deserving of being placed.

#### JESUS APPEARS TO HIS DISCIPLES.

Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? — *LUKE xxiv. 32.*

Hath not thy heart within thee burned  
At evening's calm and holy hour,  
As if its inmost depths discerned  
The presence of a loftier power?

Hast thou not heard, mid forest glades,  
While ancient rivers murmured by,  
A voice from forth the eternal shades,  
That spake a present Deity?

And as upon the sacred page,  
Thine eye in rapt attention turned  
O'er records of a holier age,  
Hath not thy heart within thee burned?

It was the voice of God, that spake  
In silence to thy silent heart,  
And bade each worthier thought awake,  
And every dream of earth depart.

As they who once with Jesus trod,  
 With kindling breast his accents heard,  
 But knew not that the Son of God  
 Was uttering every burning word ; —

Father of Jesus ! thus thy voice  
 Speaks to our hearts in tones divine ;  
 Our spirits tremble and rejoice,  
 But know not that the voice is thine.

Still be thy hallowed accents near !  
 To doubt and passion whisper peace ;  
 Direct us on our journey here,  
 Then bid, in heaven, our wanderings cease.

pp. 185, 186.

A great part of what is called religious poetry, is so only because the subject is religious. It comes out of the imagination, and acts on the imagination alone. It has no religious purpose and produces no religious effect. The "Sacred Melodies" of Byron and Moore may be good poetry, but they have no more right to be classed among religious poems than "Childe Harold" or "Lalla Rookh." They are works of art, the poetry of some incident in sacred history, and the emotions they awaken are connected with religious subjects, but are not necessarily any more religious than the poetical emotions awakened by other subjects. That only is devotional poetry, which is the utterance of devout feeling in the forms of the imagination. It is the devotion in the soul that gives its life to such poetry, while the imagination supplies only the form.

The character of the volume before us would be misapprehended, if it were viewed as addressed to the imagination. It is a book of Meditations on the Saviour ; and in verse, one might suppose, not for the sake of poetical effect, but because, in dwelling on the scenes of the Saviour's life, the mind expressed its emotions more naturally in this way than in any other. The volume is characterized throughout by a spirit of purity and gentleness. There is scarcely one of the hundred pieces which it contains, which the reader might not profitably pause upon, till he sympathized with its devout and loving spirit. If it be read merely as a volume of poetry, for the gratification and excitement of poetical feeling, its worth will not be understood. But he

who reads it as a religious book, as a help to meditation on the Saviour, will not repent of the time he spends on it. There is a tranquil and holy beauty in its tone of sentiment, a trustful devotion, a contemplative vein of religious thought, which no man can receive into his mind without benefit.

In preparing the work, Mr. Bulfinch has divided the Gospel history into one hundred sections, following generally the arrangement of Drs. Carpenter and Palfrey. Each section is designated by reference to the chapter from which it is taken; and from each of these portions of Scripture some passage is selected, which seemed suitable for poetical development.

We subjoin one or two pieces, not as having merit superior to the rest of the volume, but because they are short, and we are thus enabled to show, in the brief space allotted to us, how he treats a variety of topics. The following is better than many long arguments on forms of worship and the unity of the Church.

#### SPIRITUAL WORSHIP.

God is a spirit, and they that worship him, must worship him in spirit and in truth. — JOHN iv. 24.

How should the Christian seek his God?  
Where columned arches proudly sweep,  
Whose aisles by thousands have been trod,  
Now resting in a dreamless sleep?  
Or shall he best his Sabbaths keep  
In still communion with his soul,  
Where the calm Friends, in silence deep,  
Await the Spirit's blest control?

Choose for thyself. But if thy feet  
Should wander where thy brethren pray,  
Who round another altar meet,  
And varied forms of homage pay,  
Blame not their rite as vain display;  
If simple, hold it not in scorn,  
For heard alike of Heaven are they  
Whose worship of the heart is born.

For thee, perchance, in yon gray pile,  
Beneath whose floor the dead repose,

As ceased the pastor's word the while,  
 Thy young voice tremulously rose,  
 Responsive at the frequent close,  
 While hundreds joined the solemn word ;  
 And still the scene as memory shows,  
 The feelings of the boy are stirred.

But in yon humble place of prayer,  
 Where simplest forms our faith express,  
 Canst thou not feel that God is there,  
 Or own his awful goodness less ?  
 His presence fills with holiness  
 The lowliest as the loftiest fane,  
 And his accepting love shall bless  
 The whispered prayer, the anthem's strain.

pp. 30, 31.

We rarely see better sonnets than the following.

#### CHILDREN BROUGHT TO CHRIST.

Suffer the little children to come unto me, and forbid them not ; for of such is the kingdom of God. — *MARK* x. 14.

Yes ! there were some among thy hearers, Lord !  
 Who knew thine own blest spirit, and to thee  
 Brought their young children in their purity,  
 Deeming aright such visits would afford  
 Joy to a heart like thine. With gracious word  
 Didst thou receive them ; and that hallowed scene  
 Hath ever to the Christian parent been  
 A fount of deep delight. Thou dost accord  
 Thy blessing to our children. We would lead  
 To thee these young immortals. Oh receive  
 To thy divine instructions, Saviour blest !  
 And in thy freedom make them free indeed ;  
 And if in childhood they are called to leave  
 Our arms of love, may they with thee find rest !

p. 113.

#### CHRIST'S LOVE, OUR EXAMPLE.

This is my commandment, that ye love one another, as I have loved you. — *JOHN* xv. 12.

Spirit of love, that shrined in Jesus shone,  
 As shone God's presence o'er the hallowed ark,  
 Thou glorifiest all thou beamest on,  
 Robing in beauty what was cold and dark ;  
 And as from one bright fire full many a spark

Floats on the air, and kindling where it falls,  
 New light and warmth from all around it calls,  
 While awe-struck crowds its course resistless mark,  
 So, thou, supreme in loveliness and might,  
 By Jesus brought on earth, from heart to heart  
 Rapidly passing, fillest all with light  
 And warmth, and holiness ; nor dost depart,  
 But rising with undying flame above,  
 Point to the throne of Him whose holiest name is Love.

p. 167.

Among the pieces of particular merit, we would refer to those on the last scenes of our Saviour's life. We might mention others, such as "The Woman of Canaan ;" "The Transfiguration ;" "Marriage Indissoluble ;" which if we had room we should be glad to quote. But without farther extract, we must content ourselves with commending the volume to our readers.

E. P.

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#### ART. III.—BARNES AND BUSH ON THE OLD TESTAMENT.\*

SHOULD one judge from the experience of the past in regard to translations and explanations of the Scriptures in the English language, he might form the strange conclusion, that a good translator or expositor was almost as difficult to be found as a great original genius. No one can doubt that a really good commentary on the Old Testament in the English language is yet a desideratum.

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\* 1. *Notes, Critical, Illustrative, and Practical, on the Book of Job : with a New Translation, and an Introductory Dissertation.* By ALBERT BARNES. New York. 1845. Two volumes, 12mo. pp. 311, 384.

2. *Notes, Critical, Explanatory, and Practical, on the Book of the Prophet Isaiah : with a New Translation.* By ALBERT BARNES. Boston : Crocker & Brewster. 1840. Three volumes, 8vo. pp. LXXIV, 517, 438, 770.

3. *Notes, Critical and Practical, on the Book of Genesis.* By GEORGE BUSH, Prof. of Heb. and Orient. Lit., N. Y. City University. Seventh edition. New York. 1844. Two volumes, 12mo. pp. xxxvi, 364, 444.

4. *Notes, Critical and Practical, on the Book of Exodus.* By GEORGE BUSH. Fourth edition. New York. 1844. Two volumes, 12mo. pp. 300, 299.

5. *Notes, Critical and Practical, on the Books of Leviticus, Joshua, Judges.* By GEORGE BUSH. New York. 1843, 1844. Three volumes. 12mo. pp. viii, 282. xii, 221. x, 257.

It is enough to make one weep, to reflect on the vast mass of error, which has been sent abroad in our community in the immense editions, which have been sold, of such works as "Scott's Family Bible," the "Comprehensive Commentary," and the "Cottage Bible," — error sanctified by its supposed connexion with the sacred volume. So far as the most important religious ideas are concerned, we have not the slightest doubt, that the people would have possessed far more of the truth by confining themselves to the text of our Common Version, than by the use of such commentaries. Without them they would never have discovered the dark dogmas and confounding mysteries of Calvinistic theology in the book of Job, or the Psalms of David; much less in the first and second chapters of the book of Genesis, and the history of Cain and Abel.

Even when the truth is found in these commentaries, it is often truth which belongs to a later age, the age of Christianity, and has no real connexion with the meaning of the Old Testament writers. The history of religion is falsified; ideas are ascribed to the Hebrew writers, which are no more to be found in them than in the *Metamorphoses* of Ovid, or the *Eclogues* of Virgil; and, in contradiction of the language of the New Testament, the Law is represented, not as the shadow, but as the substance, of good things to come. Perhaps there is no more popular Commentary on the Psalms of David, than that of Bishop Horne. But there is no idea, and we might almost say, no fact, comprehended in his view of Christianity, which he does not find in nearly every one of those Psalms. Thus Judaism and Christianity are mixed together, history is falsified, and one great argument for the Christian revelation, that arising from its use or necessity, is deprived of its force.

To be a good commentator on the Scriptures, especially in these days of division in the Church, requires the union of many qualifications. In such an one we should expect to find learning, insight, judgment, taste, a clear and concise style, the possession of a sound system of interpretation inwrought into the mind of the expositor, and above all we should expect to find a true and honest mind, freedom from a bigoted bias in favor of a dogma or a Church, and freedom from the fear of man in every

respect. Whoever will compare the "Critical Remarks" of that learned and liberal scholar and truly excellent man, the Catholic Dr. Geddes, with any Commentary on the Old Testament which has yet appeared in this country, will see reason enough for our insisting so emphatically on moral courage and freedom in a commentator. We by no means assent to all his opinions, critical or expository; but we are free to express our belief, that his work is the most valuable commentary on the Pentateuch, which has been produced in the English language for the last hundred years. How great is the contrast between this independent and honest expositor, and that bigoted Churchman, Dr. Bloomfield, who cannot give an opinion upon a various reading, or a Greek particle, without having his judgment annulled or distorted by the creed of his Church.

Whatéver may be said of the importance of creeds or of unity of faith in a Church, or in the Church universal, one would suppose there could be no doubt, that from a commentator and critic we have a right to expect his own private judgment, in conformity with the established laws of interpretation. Systems of theology and symbolical treatises may be good in their place. But they are out of place in what professes to be an exposition of the Scriptures. Criticism, from the very nature of the thing and of the term, implies judgment. But in reading many of the English commentaries we are compelled to doubt, whether we have the genuine judgment of the commentator, poor as that may be.

Dr. Barnes is so well known by his Notes on the New Testament, that it is perhaps unnecessary to say much of his books on Job and Isaiah. But the plan of these latter is somewhat different from that of his commentaries on the New Testament, as appears from their title, in which he calls them *critical*, as well as explanatory and practical. As our readers may desire to know something of their character and value, we shall devote a few of our pages to an examination of them.

So far as his commentaries on Job and Isaiah are merely explanatory and practical, they are of about the same character as his works on the New Testament. They contain the remarks of a man of sense and talent, who knows well how

to adapt himself to the popular mind. That one engaged in the duties of the ministry in the city of Philadelphia should be able to accomplish so much as he has done, is evidence not only of great ability, but of the most unwearied and praiseworthy industry. But from the manner in which his works have been composed, it would not be reasonable to expect to find in them much evidence of accurate scholarship or critical sagacity. In his volumes on the New Testament, which he prepared for Sunday school teachers and scholars, there was perhaps less necessity for the exhibition of such qualities. In his works on the Old Testament he appears to the greatest advantage in that kind of commentary, which he has used upon the New. In the *translation* of Job or Isaiah, and in the notes of a philological character, we cannot say that he has given evidence of accurate learning, or good taste, exact judgment, or critical sagacity.

His work on Job is in two thick duodecimos, containing Notes on the Common Version, preceded by an Introduction of one hundred and twenty-six pages, relating to the various questions which have been raised concerning the book, and followed by a new Translation. In the quantity of their comments, it appears to us that both Dr. Barnes and Professor Bush, of whom we shall speak more particularly hereafter, greatly exceed the true measure. The former indeed still more than the latter is prone to repeat in weaker, diluted language, what is perfectly plain in the sacred writer. His moral reflections will, without doubt, be valued by many readers; while to others some of them will appear tedious, some common-place, and some forced. For ourselves, we love to read the works of Job and Isaiah as we read those of Shakspeare and Milton, unincumbered by any but illustrative or critical notes. But we have no doubt that Dr. Barnes has consulted the popularity of his book by crowding it with practical observations.

In regard to some of the opinions expressed by Dr. Barnes in his Introduction to Job, we have been a good deal surprised. After all that has been written, especially by the modern critics of Germany, in illustration of the late origin, and the Hebrew origin, of the book of Job, Dr. Barnes sees no improbability in the opinion, that the very finest production of Hebrew literature in respect to

language, poetic excellence, and religious sentiments, was written by an Arabian, four hundred years before the time of Moses. Moses, Dr. Barnes thinks, adopted it among the sacred books of the Jews. The reasons assigned for these mere conjectures amount to nothing; and we cannot but think that Dr. Barnes very much underrates the force of the objections, which have been, and may be, urged against them. We cannot now go into an examination of the subject. Some remarks on it may be found in a former number of our journal.\*

Another opinion, expressed by Dr. Barnes, excites our special wonder, — that the book of Job is in substance the record of an actual discussion, which took place between Job and his friends; “the work of a compiler, or editor, rather than an author.” “No one can *prove* certainly,” says he, “that the several persons named in the book — Job, Eliphaz, Bildad, Zophar, and Elihu — were incompetent to compose the speeches which are severally assigned to them, or that all the time necessary for such a composition was not taken by them.” Again he says, “all the difficulty may be removed by a supposition, which is entirely in accordance with the character of the book and the nature of the case. It is, that the several speeches succeeded each other at such intervals as gave full time for reflection, and for carefully framing the argument. There is no evidence that the whole argument was gone through with *at one sitting*.” We wonder that Dr. Barnes did not bring in the Deity, when he spoke of the persons named in the book, as being “competent to compose the speeches, which are assigned to them.” Does he really believe, that the speech ascribed to the Deity was actually delivered by him in articulate words from the midst of a tempest? Was it not a feeling of the improbability of it, which led him to omit the Deity from the

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\* Christ. Exam. for Sept. 1837, pp. 45, et seq. — Against the supposition that an Arabian, an inhabitant of Uz, or Job himself, was the author of the book, we will mention one reason, however, which we do not recollect to have seen stated. It is found in Job i. 1, 3. An inhabitant of the land of Uz would hardly speak of himself, or of his hero, as the greatest of all “the men of the East.” To an inhabitant of Judea, Uz or Arabia was the East. But to an inhabitant of Uz there was an East beyond him, and it is highly improbable that he would call his own country “the East.” Massachusetts is “the East” to an inhabitant of Philadelphia. But none of us thinks of giving the name to our own State. We go to “the East,” when we go to the State of Maine.

persons, "competent to compose the speeches which are assigned to them." Dr. Barnes has referred to the description of the animals, in the speech ascribed to the Deity, as proof that "the habits of many portions of the animated creation had been observed with great care" in the time of the author of Job; thus implying that the speech is ascribed to the Deity, only as a part of the machinery of the poem, and proceeded from the mind of the writer of it. For it could not be his meaning, that the habits of the animal creation had been "observed with great care" by the Deity. Dr. Barnes is also of opinion, that the conversation between the Deity and Satan in the prologue of the poem is not to be regarded as historical, but rather of the nature of parabolical representation. What objection, then, is there to regarding the form of dialogue throughout the poem, as the mere plan of the author of Job for presenting the different views, which might be taken of an important question concerning the moral government of God? The dialogue in heaven is represented by the author as real history, as much as the dialogue on the earth; and to our mind the former is attended with as few difficulties as the latter.

That the whole poem was the production of one mind, appears from the uniformity of style which prevails throughout the poem, from the improbability that a man reduced to the gates of death by leprosy should be able to compose poetry never surpassed, and that all his friends should happen to be poets equal to himself, and that the result of a discussion between four or five persons on a moral subject should be an incomparable poem, distinguished by unity of purpose and plan, by a progressive development of the subject, and by a highly artificial arrangement. That so beautiful and harmonious a whole should be in any sense the record of a discussion between Job, four friends, and the Deity, appears to us as incredible as the atheistic notion, that the casual concourse of atoms should produce a world.

No one has spoken more strongly of the highly artificial arrangement of the poem than Dr. Barnes.

"Besides the parallelism," says he, "the poem bears the marks of a regular design or plan in its composition, and is constructed with a rigid adherence to the purpose which was

in the mind of the author. I refer to the tripartite division of the book, and to the regularity observed in that division. No poem in any language exhibits a more artificial structure than this." p. lv.

Dr. Barnes also quotes from Professor Stuart with approbation the following passage.

"If we withdraw our attention from these obvious and palpable trichotomies,\* in respect to the larger portions of the book, and direct it to the examination of the individual speeches which are exhibited, we shall find the like three-fold division in many of them. If we descend still lower, even down to strophes, we shall there find that a great number consist of three members. Thus the economy of this book exhibits a regular and all-pervading series of trichotomies, most of them so palpable that none can mistake them. This seems to settle two things that have been called in question, viz. first, the highly artificial arrangement of the book; and secondly, that the prologue and the epilogue are essential parts of the work. The great contest about the genuineness of these, and also of the speech of Elihu, might have been settled long ago, had due attention been paid to the trichotomy of the book. It is proper to add, that notwithstanding the highly artificial arrangement of the poem, such is the skill of the writer in the combinations, that every thing appears to proceed in a way which is altogether easy and natural." p. lvi.

How Dr. Barnes can reconcile these statements with his opinion that the book is, even in substance, the record of an actual discussion between Job, four friends, and the Deity, we are wholly at a loss to conceive. We regard it as probable, that he borrowed one view from one writer, and the other from another.

All analogy is in favor of the supposition that the whole book is the production of one mind, making use of the form of dialogue in order to present different views of an important subject, and finally to intimate what was regarded as the truth. Thus Plato, Cicero, Berkeley, and others have adopted the form of dialogue. In other parts of the Old Testament, dialogue is used by the writer as an impressive way of conveying his sentiments. An example occurs in Isaiah lxiii. 1—6, where Jehovah and the Jewish people are represented as addressing each other.

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\* Lest any one unskilled in Greek should fail of understanding the meaning of this term, it may be well to mention that by *trichotomy* the Professor understands a *division into three parts*.

Dr. Barnes's analysis of the subject and contents of the book is, in the main, correct and valuable. He has also given, in his introduction, a good account of that principal peculiarity of the Hebrew poetry, the parallelism. He has also given a summary of the religious doctrines, which are contained in the book, which is just in the main. The passages, however, to which he refers as proof that the author held the doctrine of the *total* depravity of man by nature, viz. ch. iv. 17—19, xiv. 1, 4, xv. 14, 16, are far enough from expressing such a doctrine. The proneness of mankind to sin, their weakness and frailty, is the amount of doctrine contained in these passages.

The view of a future life contained in the book of Job, according to Dr. Barnes, is

"Remarkably obscure and gloomy; and shows that even the mind of Job had not such anticipations of the future state, as to cheer and support him in the time of trial. The apprehension seems to have been, that all the dead would descend through the grave to a region, where only a few scattered rays of light would exist, and where the whole aspect of the dwelling was in strong contrast with the cheerful regions of the land of the living. To that dark world even Job felt that it would be a calamity to descend." "It was entered through the grave, and the grave was only its outer court. They who dwelt there were cut off from the enjoyment of the present life. It was a land of silence; a place where the worship of God could not be appropriately celebrated." p. xcii.

Ch. x. 20—22, where that world is represented as "the land of darkness and the shadow of death, the land of darkness like the blackness of the shadow of death," Dr. Barnes supposes to be the only place, to which the righteous as well as the wicked expected to go. The celebrated passage, ch. xix. 25—27, "I know that my Redeemer liveth," etc. he does not suppose to refer to Jesus Christ, or to the resurrection of the dead. He thinks that "all that the words and phrases fairly convey, and all which the argument demands, is fully met by the supposition, that it refers to some such event as is recorded in the close of the book." Yet he infers from one passage, "that there was some belief, that in this place, so full of gloom and horror even to the righteous, there would be a separation between the good and the bad; or that the wicked would be visited with punishment—though the belief of this is represented

as received from travellers, the faith of foreign lands." The passage to which he refers is in ch. xxi. 29, 30, which he translates thus : —

29. "Have ye not inquired of the travellers?  
And will you not admit their testimony,

30. That the wicked is kept for the day of destruction,  
And that he shall be brought forth in the day of fierce wrath?"

But this translation is, we think, inconsistent with the connexion, with the argument of Job throughout the chapter, and with the general tenor of the book. The literal meaning of verse thirtieth is, as we think,

That the wicked is spared in the day of destruction,  
And that he is carried forth in procession [i. e. to his grave] in  
the day of wrath.

Or more freely, "And that he is gone to his grave in the day of wrath;" that is, does not suffer the calamity, which falls on the living. This meaning, which is adopted by many of the best of the older critics, is amply justified in Gesenius's *Thesaurus* on the verbs in question. Now, as Dr. Barnes has elsewhere stated, that "the doctrine of future retribution is not brought forward as it would have been, if it was clearly understood," and that "the reference to a future state of rewards and punishments would have removed all the embarrassment, which was felt by Job and his friends," is it not probable that he is mistaken in the meaning of the single passage, which he adduces to show that in this book is contained the doctrine of a separation of the good and the bad after death? Especially when we consider, that if the verse in question refers to the doctrine of the punishment of the wicked after death, it refers to it very plainly.

In regard to the notes of Dr. Barnes, we can say in favor of them, that they are very far in advance of the Orthodox commentaries on the book of Job, which are most used in our country. His aim always is to give the true meaning of the author, and not to fasten upon him doctrines which belong to a later age. When he introduces the doctrines of his own theology, it is not to show that they are contained in the book of Job, but to place them in comparison or contrast with the imperfect views which are contained in it. Thus in commenting on ch. xxxiii. 24,

Deliver him from going down to the pit,  
I have found a ransom,

he says,

"The connection would rather lead us to suppose that it (i. e. the reason for delivering from the pit) was something seen in the sufferer himself; some change wrought in his mind by his trials. — This might be called by Elihu 'a ransom,' using the word in a very large sense. — The general truth that God was merciful, and the repentance of the sick man would be followed by a release from suffering, was all that can reasonably be supposed to have been understood at that period of the world." "Now, we know the reason, the mode, and the extent of the ransom," etc. "*a valuable consideration* has been offered in the blood of the Redeemer," etc.

Perhaps some of our readers may think the view of Divine acceptance held by the author of Job to be quite as good as that of Dr. Barnes. What a view to present of the Divine mercy, that it is exercised only for "*a valuable consideration* " !

We have already expressed the opinion that Dr. Barnes's New Translation is not entitled to much praise. We will give one or two specimens of it. Ch. vi. 18, 19, he translates as follows : —

18. The channels of their way wind round about ;  
They go into nothing, and are lost.
19. The caravans of Tema look ;  
The travelling companies of Sheba expect to see them.

Now the Hebrew word, which he translates "*channels*" in one of these verses, is precisely the same as that which he translates "*caravans*" in the other. Is it probable, that a writer would use the word in such different senses, in so close a connexion? Dr. Barnes's note on his translation, "*they go into nothing,*" is remarkable for its careless inaccuracy.

"Noyes," says he, "renders this very singularly, '*into the desert,*' meaning that the caravans, when they suppose they are going to a place of refreshment, actually go to a desert, and thus perish. The word used here, however, *דֶּסֶד*, does not occur in the sense of a *desert* elsewhere in the Scriptures. It denotes nothingness, emptiness, vanity."

That the rendering "*go up into the desert* " should be thought singular by any one who ever used a Hebrew

lexicon, is more singular still. In the Hebrew lexicons which are most used in this country — Gesenius's, Simonis's edited by Winer, and Gibbs's — "wilderness," or "desert" is one of the meanings assigned to the word *win*. And it is elsewhere so translated in our Common Version. Thus in ch. xii. 24 of this very book, "and causeth them to wander *in a wilderness*, where there is no way." To be consistent with himself Dr. Barnes should have translated this, 'and causeth them to wander *in nothing, where there is no way.*' But it seems he had himself forgotten the above quoted note, when he came to ch. xii. 24, and translates, "and causeth them to wander in a *solitude*, where there is no path."

That "desert" is the true rendering in ch. vi. 18, is evident from the verb connected with it, which means, not simply to "go," but to "go up," to "ascend." Now we have heard of "coming to nothing," and "to go down to nothing" would be no unnatural expression. But "to go up to nothing" would certainly be a "singular" expression, to denote destruction, in any language. See also, in the Hebrew, Deut. xxxii. 10.

Ch. xxxix. 13 is thus rendered by Dr. Barnes.

"The wing of exulting fowls moves joyfully!  
Is it the wing and the plumage of the stork?"

Who would infer from this translation, that "exulting fowls" denoted "ostriches," as Dr. Barnes admits that it does, in his note. Allowing that the Hebrews gave to the ostrich the epithet of *the exulter*, it is surely better to substitute the name of the bird in an English version. To be consistent with himself in this very verse, Dr. Barnes should have had *pious bird* instead of "stork." We suppose, however, that the epithet by which the ostrich was known was *the roarer* or *groaner*, from the doleful noise which he made in the night; according to the meaning of the word *רָעַר* in Lam. ii. 19. Dr. Shaw says, in his *Travels*, Vol. ii. p. 348, "during the lonesome part of the night they often make a doleful and hideous noise. I have often heard them groan, as if they were in the greatest agonies." See Job xxx. 29. Mic. i. 8.

Did our limits allow, we might comment upon many other passages, in which Dr. Barnes has adopted what ap-

pears to us the least probable meaning, and the least consistent with the connexion, such as ch. ix. 20, 21, and xiii. 15. But we have only room to add a word respecting the style of his translation. It has not the savor and spirit of the Common Version. The passages in which his translation varies from the Common Version, do not in style harmonize with those in which he retains it. He is fond of words of Latin derivation or modern use, in preference to the good old English. He likes "*a solitude*" better than 'a wilderness,' ch. xii. 24. The hireling "*anxiously expects*," instead of 'looks for' his wages, ch. vii. 2. God leaves "*unnoticed*" a part of men's iniquities, ch. xi. 6. "He seeth iniquity, though he does not seem *to notice* it," ch. xi. 11. "Now thou *art suffused* with shame," ch. xi. 18. "What is man, that thou shouldst make him *of so great importance*?" ch. vii. 17. "To him *pertains* counsel," ch. xii. 13. Man does not 'awake,' but "*is aroused*," ch. xiv. 12. "For *thou hast compressed* me, and this is a witness against me," ch. xvi. 8. "*My vitals* are wasting away," ch. xix. 27. "My *distracted* thoughts urge me to reply, I reply from the *impetuosity* of my feelings," ch. xx. 2. "He shall not know *internal* peace," ch. xx. 20. "Their children *sportively play*," ch. xxi. 11. "In your *responses* there is error," ch. xxi. 34. "I will teach you by the *operations* of God," ch. xxvii. 11. "They pursue my *generous nature* as the wind," ch. xxx. 15. "If my *domestics* did not say, who will show us *an instance*, when we have not been satisfied from *his hospitable table*," ch. xxxi. 31. "And he has not *taken cognizance* with strictness of transgression," ch. xxxv. 15.

We intended to have examined portions of Dr. Barnes's work on Isaiah, but our desire to say something of the Commentaries of Professor Bush will prevent us from doing more than simply to express a general opinion of its merits. We think that it is of less value than the work on Job. The writer clears up none of the great difficulties, which perplex the student of the prophecies; but adopts, like the English commentators before him, the theory of a double sense, whenever it seems to him convenient. Thus in Isaiah vii. 14, he understands the "virgin" to refer both to the wife of the prophet Isaiah, and to the mother of Jesus Christ. He has also adopted the unfounded

theory, that peculiar "laws of suggestion" governed the minds of the prophets, different from those, which govern the minds of other writers, even the sacred writers. So far, therefore, as the difficult subject of prophecy is concerned, the student may not expect any new light from the Notes of Dr. Barnes. We might have supposed, that in a work of three large octavo volumes he would give some attention to the question of the genuineness of Isaiah xl—lxvi; a question the decision of which must have a decided influence on its explanation. When such men as Tholuck, as well as the most eminent of the liberal theologians of Germany, give up the genuineness of a passage, or book, the subject certainly deserves consideration in a work professing to be critical. We are very desirous of seeing a good commentary on the prophecies of the Old Testament, founded on the same principles of interpretation which are applied to the interpretation of all other books, and of all spoken language. Dr. Barnes has not furnished it. But we hardly need to say to our readers, that a man of his general ability could not write three very large octavo volumes without bringing forward a good deal of valuable matter.

The Commentary of Professor Bush has already gained a considerable circulation, as appears from the fact, that we have before us the seventh edition of the part on Genesis, and the fourth of that on Exodus. If the light thrown on the subject bore any proportion to the extent of the commentary, no reader could complain of being left in the dark. We have two thick volumes of about four hundred pages each upon Genesis, and as many upon Exodus. We are compelled to say, that their value is by no means in proportion to their size. For this bulk is made up not by the discussion of various difficult subjects, which need a new and thorough examination at the present day, but oftener, as already intimated, by repetition in the author's own language of what is plain enough without exposition, by unnecessarily long quotations from Eastern travellers, most of them at second hand, or by sermons and practical remarks, which do not help to illustrate the meaning of the sacred writer. Thus on Genesis ii. 3, "And God blessed the seventh day," we have what would answer for a sermon of the

usual length, on the duty of observing the Sabbath day. Now such a sermon may be good in its place, but why should it be found in a commentary on the Scriptures? So on Genesis xviii. 19, we have a long discourse on family government. On Genesis xix. 24, "Then the Lord rained on Sodom and upon Gomorrah brimstone etc." the Professor gives us ten closely printed pages of extracts from travellers. It is in this way, and not by the full discussion of difficult problems, or the various learning which we find in such commentators as Gesenius, or even Rosenmüller, that Professor Bush has made so large a book. His commentary on the narrative of Joseph and his brethren is immense, exceeding the text in more than tenfold proportion. We imagine that any child would understand the narrative in our plain Common Version much more easily than in Professor Bush's paraphrastic comments.

Another mode in which the Professor has swelled the size of his book, is by quoting the Hebrew text, repeating it in English orthography, and retranslating it in cases where there are not two opinions about the meaning, and where there can be no doubt that the Common Version is correct. For whose use are these quotations made? Any one acquainted with Hebrew can find, in the great majority of cases, all that Professor Bush tells him, in a common Hebrew grammar and lexicon; and it is idle to suppose that one unacquainted with Hebrew can derive any benefit from such quotations.

We have made these remarks on the size of the commentaries before us, not, we trust, from any spirit of fault-finding, but because we regard a great commentary as a great evil. It withdraws attention from the text, and requires so much time for its perusal, as in many cases to make it useless. Any commentary made upon a profane writer, whether historian or poet, at all approaching in bulk those which have been published on the Bible, especially in this country, would be regarded as an enormous absurdity by the literary world.

Compared, however, with the popular Commentaries which are most common in this country, Professor Bush's appears, in some respects, to considerable advantage. He seems to be a good Hebrew scholar, and though, as we have intimated, he obtrudes his knowledge of Hebrew un-

necessarily in some places, yet in others he uses it to good purpose, gives a better meaning than that of the Common Version, and avoids the errors into which a mere ignorance of the Hebrew idiom has led the modern English commentators. Thus he is too good a scholar to find the doctrine of the Trinity in the plural term אֱלֹהִים, or the phrase, "Let us make man," "the man is become as one of us," etc. In Genesis xix. 24, from which many English commentators have deduced an argument for the Trinity, Professor Bush finds "a mere Hebraic idiom, equivalent to saying, that Jehovah rained in this fearful manner *from himself* out of heaven." The note on Genesis iv. 7, is a good one:—

"If thou doest not well, sin lieth at the door." Heb. דָּבַע *croucheth*. That is, the guilt and punishment of sin await thee; deserved judgment shall follow close upon thy transgression; it shall be like a fierce mastiff or furious beast of prey *crouching*, as it were, at the very door of thy house to seize upon thee unawares." p. 99.

By those who are unacquainted with the works of Rosenmüller, Gesenius, and De Wette, many of the Professor's philological remarks will be found useful.

Professor Bush professes to furnish a critical, as well as popular, commentary. But whoever shall have recourse to it in the expectation of finding a thorough examination and discussion of those difficulties in the Pentateuch which perplex a critical reader, such, for instance, as are adduced by Mr. Norton in his Note on the genuineness of the Pentateuch, will be altogether disappointed. Real difficulties are disposed of by him in the most summary and superficial way, while page upon page is devoted to what is plain without explanation.

But the chief and capital defect of Professor Bush, as an expounder of the Scriptures, is his disregard of the most obvious and well-established laws of interpretation. We have given him credit for a knowledge of the meaning of single words, in themselves considered. But to decide correctly in regard to the meaning of words in their connexion, to give the meaning of a sentence or passage as it existed in the mind of a writer, requires a great deal more than the knowledge of the grammar and lexicon. It requires, among other things which need not now be mentioned, at least a familiar and practical knowledge of the

laws of interpretation of language, a certain logic of interpretation in the mind of the expositor, founded on the study and practice of the art. But we cannot read a single page of Professor Bush's commentary without observing his entire disregard of the most obvious principles of interpretation; for instance, that which requires us, in settling the meaning of a word, to have regard to the connexion of the discourse, or the train of thought by which a word is preceded or followed. Hence we find throughout his commentaries the most forced and fanciful expositions, even when he professes to give the mind of the writer. At other times he tries his hand at allegorical exposition, and gives a meaning which he does not pretend was in the mind of the writer, but only in the mind of the Spirit.

If what we have thus affirmed of Professor Bush's Commentary be true, it is evident that little reliance can be placed upon it as a guide. It has a pervading, radical taint, which destroys its claim to confidence. It becomes us to make good our affirmation by an examination of some of his expositions.

Genesis i. 5. — "and the evening and the morning were the first day." Professor Bush, after remarking that it might be rendered, "And there was evening and there was morning, *one* day," goes on to remark, that the numeral "one" in some instances in the Scriptures denotes '*special*,' '*peculiar*,' '*distinguished*.' For instance, Canticles vi. 9, — "My dove, my undefiled, is *one*." He then goes on to say, "If this sense may be admitted in the present passage, to which we see no valid objection, the meaning will be, that the evening and the morning constituted a certain, a special, a peculiar day, a day *sui generis*; in other words, a *period of time of indefinite length*." Now it needs not be denied, that the particle אחד, *one*, is occasionally, though very rarely, used in the sense of the Latin *unicus*, to denote something very remarkable of its kind. The English numeral *one* is used occasionally in a similar sense. Thus the passage in Canticles might well be translated, "My dove, my undefiled, is *the one*." But such a sense is as extraordinary in Hebrew as in English. We may always decide from the connexion in Hebrew, as in English, when the word occurs in this figurative and unusual sense. Now in the first chapter of Genesis, it is evident from the connexion in which the word occurs, that it is applied to the

day, which was actually the first in time, and is used as a numeral. It is distinguished, not from what is *common*, but from *two, three, four, five, six* and *seven*. Who, that is not blinded by theory, does not perceive this consideration to be absolutely decisive?

Supposing, however, that the term "one" could in this verse be used in the sense of *remarkable*, how does it follow that a remarkable *day* must mean "a period of time of indefinite length"? The most natural supposition would be, that the day was remarkable among days of the usual length; especially as it is spoken of in connexion with an evening and morning. The six days of Creation are also followed by a Sabbath, the seventh day; which day Professor Bush maintains is the day in which men ought to abstain from work, and keep the time holy to the Lord. Now if the six days of Creation are "periods of time of indefinite length," comprising, as he supposes, millions of years, what becomes of the seventh day, which the Jews were commanded to keep as a Sabbath to the Lord their God? What meaning can be attached to the fourth commandment? "Six *days* shalt thou labor; for in six *days* the Lord made heaven and earth." What would be thought of Dr. Edwards, the missionary of the Sabbath, if he should go through the land, proclaiming, "Six periods of time of indefinite length thou shalt labor" etc., "for in six periods of indefinite length the Lord made heaven and earth" etc. By such forced expositions Professor Bush imagines, that he is reconciling Scripture to the science of geology. But why is the science of interpretation, nay, why are the obvious dictates of common sense, in relation to the meaning of language, to be set at nought, rather than the science of geology?

Another explanation equally forced, as it appears to us, is that which Professor Bush gives of the work of the fourth day. The obvious meaning of the writer is, that on that day God *made* the sun, moon and stars, and "*set* them in the firmament of heaven." Professor Bush makes the whole work of the fourth day to consist in clearing away the clouds and mist which *obscured* the sun, and making the atmosphere clear and serene. We shall not stop to comment on this exposition. If any person, young or old, can find anything about dispersing mists and clouds in

Genesis i. 13 — 17, we cannot undertake to set him right. His mental vision is different from ours.

The preceding expositions Professor Bush would maintain, we presume, to be required by the exigencies of science. But he is not always so mindful of this consideration. In his comment on the phrase in verse 14, "Let them be for signs," he says, "They, that is, the heavenly bodies, answer this end, whenever the judgments of God or extraordinary events are *signified* by remarkable appearances in them. In this way eclipses of the sun and moon, comets, meteors, falling stars, etc., serve as *signs*, that is, as *preternatural* tokens or monitions of the Divine agency in the sight of men." Is it possible, then, that in the nineteenth century we are to be taught that eclipses etc., are *praternatural* tokens of Divine agency and Divine judgments?

Professor Bush is very diffuse in his exposition of the temptation and fall of our first parents. We cannot say, however, that he sheds any light upon the subject. He takes what we suppose to be the most Orthodox view, viz. that the agent of the temptation was the Devil, making use of the serpent as his instrument. But there is not a syllable in the narrative, which leads us to think of Satan or any other evil spirit. If Satan was the agent, he was the only guilty agent. Why, then, is the habitual subtilty of the serpent, above that of all the beasts of the field, mentioned as the cause of his wily address to the woman. If Satan had been the agent, a dove would have answered as well as a serpent. And why is it that all the punishment is represented as falling upon a creature which had no share in the crime, that *it* should be cursed above all *cattle* etc.? Can any one believe that *all* the punishment would be represented as inflicted on the mere instrument of the crime, and the guilty agent as not having even a reprimand?

Then in the threat, "I will put enmity between thee and the woman, and between thy seed and her seed," that is, between thy posterity and her posterity, Professor Bush is too well acquainted with Hebrew not to know that זרע, *seed, posterity*, is a collective term, which may not be used of a single person. But if this be so, the term suggests an insuperable difficulty to the supposition that Satan was the tempter. For if the seed of the serpent are

*children of Satan, or wicked men*, then the seed or posterity of the woman must include the same persons; so that the enmity was to be placed between the wicked and the wicked. Professor Bush, to be sure, *asserts* that the term "seed" in the second case must mean a *limited portion* of the human race, having Christ at their head. But it is mere arbitrary assertion. The posterity of the woman, in the established import of the term, denotes all her posterity without limitation or distinction of character, just as the seed or posterity of the serpent denotes the whole race of serpents.

In Genesis iv. 1, where it is said, that Eve "conceived and bare Cain, and said, I have gotten a man from the Lord," Professor Bush gives as his translation of the Hebrew, "I have gotten a man (even) the Jehovah, or with Jehovah." He does not indeed tell us which of his two translations he adopts; but he places that first, which is adopted by J. Pye Smith, and by some of the more ancient commentators, according to which Eve supposes that she had given birth to the Messiah, and that this infant Messiah was Jehovah himself. We infer also from a subsequent remark, that he adopts the translation which he gives first in order. It would be insulting the good sense of our readers, to spend time in illustrating the supreme absurdity of the supposition, that Eve in the joy of having given birth to her first child really supposed that she had given birth to Jehovah, her Creator, and the Creator of the world, and afterwards found to her sorrow, that instead of the Creator and Redeemer, he was only the first murderer. And yet this interpretation is one of J. Pye Smith's strong arguments for the doctrine of the Trinity! In regard to Professor Bush's remark above quoted, we deny that there is anything in the verse, which implies that Eve regarded Cain as a pledge of the Redeemer. What more natural than that she should give the name Cain, *acquisition*, to her first-born son? And what more natural than that she should acknowledge her first-born to be gained through *the aid or agency* of Jehovah? The particle *עִם* is, in itself, ambiguous, it is true. It is sometimes used merely as a particle to give emphasis to the object of a verb. But it is also used as a preposition, denoting *with*, Lat. *cum*, Gr. *σύν*, in the sense of *with the aid of*. The Septuagint

has it, *διὰ τοῦ Θεοῦ*, *through God*; the Vulgate, *per Deum*. Why, then, ascribe to Eve a sentiment so contrary to common sense, as that she should regard her infant, Cain, as her Creator? Or why suppose, without the least particle of evidence, that she had any knowledge of a Messiah? Some of our readers may think we are spending too much time upon egregious nonsense like this. But if such men as Professor Bush will write in this way, and his admirers proclaim him a great light to guide the people to divine truth, what can we do, but let the people, who do us the honor to look into our pages, know how much the value of his Commentary is impaired by such forced and irrational expositions.

In his exposition of the sacrifices of Cain and Abel we have another instance, in which Professor Bush assigns to the writer a meaning which he does not express. He does not, indeed, as some writers seem to do, represent the Deity as better pleased with an offering of blood, than with one of fruits and flowers. But he does represent the offering of blood as indicating a better *disposition*, than an offering of fruits and flowers.

"Faith in Christ was the faith of Abel, and this faith was that which Cain wanted. *His* offering was a mere acknowledgment of God as a benefactor. It was just what a self-righteous heart would offer. It plainly evinced that he recognized no material breach between him and his Creator, nor any need of confession of sin, or dependence on an atonement. He had indeed so far a sense of religious obligation, as to thank God for the benefits of his providence, but he evidently thought it sufficient to trust solely to the divine mercy and his own good works for acceptance. But as this was virtually denying the only revealed plan of grace and pardon to sinners, his offering was rejected." — p. 97.

But this is *making* Scripture, not interpreting it. Where is the slightest proof that Abel had faith in Christ, rather than Cain? Not certainly in Genesis iii, 15; for the word *seed* in that verse must denote, according to Hebrew usage, *posterity* in general, and cannot be limited to a single individual; a fact of which Professor Bush seems to be aware. Nor can such proof be found in the Epistle to the Hebrews, even on the supposition that the author of that book received authority from God to determine the meaning of a passage in Genesis. For no one can sup-

pose that the faith celebrated in the eleventh chapter of the Epistle to the Hebrews denotes, in all cases, faith in Jesus Christ. That the idea of the Messiah did not originate for thousands of years after Cain and Abel, can easily be shown.

In the second place, Professor Bush's remarks proceed on the strange assumption, that all *bloody* sacrifices were sin-offerings. But who does not know that the thank-offerings, or peace-offerings, consisted of sacrificed animals, as well as the sin-offerings. This notorious fact has been overlooked by many besides Professor Bush in their reasonings concerning sacrifices of blood. That sacrifices of blood were used as thank-offerings by the Hebrews, as well as other nations, is evident from Leviticus ch. iii. vii. 11 etc., Numbers ch. vii. xv. 3 etc., or any writer on Hebrew Antiquities.

If the sacrifice of Abel was a thank-offering, all Professor Bush's remarks fall at once to the ground. Now as all that we know of the character of Abel is that he was a righteous man, we have at least as much reason for supposing that his offering was the expression of his gratitude, as that it was the acknowledgment of sin. Still farther, the narrative seems to us plainly to imply, that the nature of the offering was determined by the different occupations of Cain and Abel. Cain was a tiller of the ground, and brought to the Deity the best he had to offer, fruits. Abel, being a keeper of sheep, offered the firstlings of his flock. In verse seventh we have the reason, why one was accepted, rather than the other. "If thou doest well, shalt not thou be accepted?" Cain came with a religious offering, while he had a murderous disposition in his heart. Abel was accepted because his offering was that of a righteous man. Who can doubt that his offering would have been equally acceptable, if, coming from a tiller of the ground, it had consisted of fruits and flowers, instead of flesh and blood? And who can doubt, that if the writer's meaning had been, that Abel was accepted because he brought a sin-offering and Cain rejected because he brought a thank-offering, he would have given full expression to such an idea?

We might proceed, in the examination of Professor Bush's Commentary, with remarks similar to those we have

made on the passages which have been considered. We might examine the baseless theory, which he adopts, that "the angel of Jehovah," who appears often to the patriarchs and others in the Old Testament, is the same person as Jesus Christ in the New. But this subject has already been discussed at some length in the pages of the Examiner.\* We have given specimens of the Professor's explanations, sufficient to justify the general remarks we have made on the character of his expositions.

But we have mentioned that he occasionally adopts the allegorical mode of interpretation. This alone would, we presume, in the minds of most of our readers greatly impair confidence in him, as an expositor of Scripture. Most intelligent readers will never be satisfied with any explanation of the Scriptures, which does not proceed on the same principles and rules which are applied to the interpretation of all other books. Professor Bush, indeed, but seldom resorts to the allegorical mode of interpretation. That he does so in any case seems to result entirely from caprice or fancy. If this mode of interpretation have any foundation in the nature of language, he should have employed it oftener, and in fact in all cases. The Swedenborgians are much more consistent in this matter than our author, who only gives us a very few specimens of his allegorizing proficiency in a whole volume. The following is one of the most amusing. The commentator is speaking of the distinction of clean and unclean animals, to which so much importance was attached by the Jews.

"We see, then, an intrinsic aptitude in certain animals to shadow forth certain classes of men; and if the unclean beasts represented thus symbolically the depraved Gentiles, the clean ones, on the same principle, would stand as the appropriate type of the upright and obedient Israelites; and hence the peculiar pertinency and force of our Saviour's direction to his disciples, 'Go not into the way of the *Gentiles*, but go rather to the lost *sheep* of the house of Israel.'" Lev. ch. xi. — p. 95.

"Again, another peculiar characteristic of clean beasts, is that of *chewing the cud* — a faculty so expressive of that act of the mind by which it revolves, meditates, and reasons upon what it receives within it, that the word *ruminate*, from *rumen*, the *stomach*, distinctive of this class of animals, has become an established metaphorical term in our language, by which to express the act of

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\* Christ. Exam. 3d Ser. Vol. II. pp. 207—240, and 329—342.

the mind *in studious meditation or pondering*. An animal thus employed has remarkably *an air of abstraction in its countenance*, as if engaged in some deep meditation; so that we cannot well conceive of a more fitting symbol of that attribute of a good man, which disposes him to the devout contemplation of sacred things." — p. 96.

Thus we have Professor Bush's reason for regarding the ox as a clean animal. It was the emblem of a pious man, devoutly meditating on sacred things. That he has not given his readers more of this precious kind of comment is resolvable into no other cause, that we can see, but his sovereign will and pleasure. Perhaps he may inform us, in the next edition of his Commentary, what characteristic of man is denoted by that attribute of a "clean" animal, the cloven hoof; and what sort of human character is represented by that "clean" animal, the goat, or that "clean" bird, the goose.

One more specimen of Professor Bush's skill in allegorical interpretation shall conclude our notice of his Commentary. It is that which is found in his note on the scape-goat, Leviticus xvi. 8. It is to be premised, that the Professor regards "scapegoat" as an incorrect rendering of the Hebrew term *אֲזָזֵל*, *Azazel*. *Azazel* he considers not as the name of an animal, but of an evil demon, real or imaginary; in accordance with the opinion of the learned Spencer,\* Gesenius,† Rosenmüller,‡ Hengstenberg,|| the Jewish Rabbins, and some of the ancient fathers. The translation of Leviticus xvi. 8, 9, 10, according to him, is as follows: —

"And Aaron shall cast lots for the two goats, one lot for Jehovah, and the other lot for Azazel. And Aaron shall bring the goat upon which the lot for Jehovah fell, and offer him for a sin-offering. But the goat on which the lot for Azazel (i. e. the evil demon) fell, shall be presented alive before Jehovah to make an atonement for him, to let him go to Azazel, into the wilderness."

We are not much disposed to question the accuracy of this translation. That the term "Azazel" denotes an evil spirit, and that the goat over whose head "Aaron confessed all the iniquities of the children of Israel, and all their

\* De Legibus Hebræorum, Lib. iii. Disc. viii. † Thesaurus, on the word. ‡ See his Commentary on Levit. xvi. 8. || Christologie, Vol. I. p. 37.

transgressions in all their sins, putting them upon the head of the goat," was sent to this evil demon, "to bear upon him all their iniquities into a land not inhabited," seems to be as probable a meaning as any of this difficult passage. Nor can it be doubted, that this animal, thus loaded with the sins of the people, and sent to a demon, in a wilderness, the chosen abode of demons, had some symbolical meaning. But as it was a part of the symbolical worship of the Jews, who can doubt that it was a meaning which was understood by the Jews themselves; expressing sentiments of their own, and designed to produce an impression on their own feelings. But according to Professor Bush this goat, sent to the evil spirit in the wilderness, denoted *the whole Jewish people*, as afterwards rejected by God.

"We conceive the very aim and drift of the ceremony before us to be to intimate, that the guilty race were 'to bear their iniquity'; that they were, upon their rejection of the Messiah, to be sent forth into the wilderness of the world, scattered over the broad surface of the earth, and after being loaded with the guilt of that blood which they imprecated upon their own, and the heads of their children, to be delivered over to the dominion of darkness, of which Satan, under the mystic denomination of Azazel, was the reputed prince and potentate." — p. 155.

Again he says,

"In the details of the crucifixion we may expect to recognize the fulfilment of the Old Testament earnest. There we behold the elect and accepted victim meekly submitting to the fearful death, which the body of the nation clamorously demanded, and by demanding which they sealed their own doom of dereliction. And as if on purpose to make the coincidences more remarkable, the controlling providence of God so orders it, that almost by the decision of a lot Barabbas is released, and Jesus retained for execution. In this incident we are furnished with a striking counterpart to the ceremonies of the expiation day. In the release of the robber Barabbas we see the lot coming up with the inscription 'for Azazel,' while in the condemnation of Christ we read the opposite allotment 'for Jehovah.' We cannot refrain from regarding Barabbas in this transaction as an impersonation, a representative type, of the whole people to which he belonged. — In Barabbas released, with all his crimes upon his head, in accordance with the emission of the goat, loaded with the sins of the congregation, we see a lively, and we doubt not a designed, emblematic presentation of the fact of the judicial thrusting forth of that covenant race, with the imprecated curse

of God abiding upon them from one generation to another." — p. 156.

We cannot forbear to observe that this is one of the most remarkable expositions of Scripture, which we recollect ever to have met with. So far as we know, it is entirely new. That on the great day of the annual atonement, a day of humiliation\* and prayer, a day in which the whole Jewish nation professed to be engaged in purifying themselves from guilt and seeking reconciliation with their Creator; when the high priest, in all his solemn grandeur, having purified himself, the sanctuary, the altar, by the most impressive rites, as a preparation for the great work of the day, that of making or setting forth an atonement for the people, had just offered up the slain goat to Jehovah, a sin-offering for an offending, yet, in profession at least, an humbled and penitent people; he should, in the next moment by the solemn imposition of his priestly hands, united probably with invocation to the Deity, be engaged in devoting the whole people, of which he was the religious representative, *to the Devil*, is a supposition so irreconcilable with the design of the great day of atonement, and with all the circumstances of the occasion, that the publication of such an exposition by a man of so much general talent as Professor Bush, presents itself to us in the light of an inexplicable phenomenon. We hold it up as an example of the absurdities into which one may run, who once adopts, to any extent, that baseless theory of allegorical or mystical interpretation.

In regard to the true meaning of the symbol of the goat sent into the wilderness, laden with the sins of the people, we think it clear, that it sets forth the complete removal of the sins, which had been symbolically expiated by the sacrifice of the first goat. They were carried away, as it were, from the presence of Jehovah, or forgiven. Thus in the case of the purification of a leper, Leviticus xiv. 4, two birds were used. One of them was offered in sacrifice, and the other let loose, and caused to fly away, thus symbolically to denote the removal of the disease.† If "Azazel"

\* Levit. xvi. 29; xxiii. 26—33.

† See Spencer De Legibus, etc. Lib. III. Disc. viii; De Wette's Opuscula Theologica, p. 26; and Winer's Biblisches Realwörterbuch, Article *Veröshnungstag*.

denotes an evil spirit, which cannot be considered as certain, the symbol may also have been designed to set forth the odious nature of sin; that the proper place for it was the wilderness, the commonly supposed abode of evil spirits, in the presence of Azazel, an evil spirit, delighting in pollution and sin. Hengstenberg suggests that the meaning of the symbol is, that the sins of the people were *re-mitted* to the Devil, the tempter from whom they sprang.\* The idea, which he adds to the exposition which we have given, seems to us uncalled for and improbable. But it appears like pure reason, when compared with the far-fetched and incongruous interpretation of Professor Bush.

We should have been glad to have given a more favorable view of the Commentary of Professor Bush. He has in this work, as in that on the Resurrection, shown learning, independence, and talent. Though, with the specimens we have given of his explanations before us, we cannot think very highly of his judgment, yet he does appear to us to err more from the want of just principles of interpretation, or from a false theory of interpretation, and false views of the character of the Scriptures, as if they were in a literal and strict sense the immediate work of one mind, than from deficiency of learning or judgment. To those who can consult only an English Commentary, his work may after all not be without its use. The philological comments, and the illustrations from the works of Eastern travellers, though needlessly long, give it an advantage over the Commentary of Bishop Patrick, which is now in course of republication in this country. The work of Dr. Geddes was never designed for popular use, and is out of print. The Notes of Priestley are meagre and unsatisfactory. Adam Clarke, with some learning and considerable freedom of mind, is yet diffuse, credulous, and often guilty of the most violent disregard of the laws of sound interpretation. In fact we have no good Commentary in English on the Old Testament. And to show that we are not singular in this opinion, we are happy to quote a passage from the writings of that distinguished scholar and most excellent man, the late Dr. Arnold, of the Church of England. It is from an "Essay on the Right Interpretation of the Scriptures."

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\* *Christologie*, Vol. I. p. 37.

"But I wish to consider particularly the case of the great majority of young men of the educated classes of society; — of all those, in short, who do not choose the ministry of the Church for their profession. Consider these men in the present age of intellectual activity; how much they will read, how much they will inquire, with what painful accuracy they will labor after truth in their several studies or pursuits. A mind thus disciplined, and acquiring, as it generally does in the process, an almost over-suspiciousness of everything which it has not sifted to the bottom, turns from its professional or habitual studies to that of the Bible. I say nothing at present of the existence of any moral obstacles to belief. Let us merely consider the intellectual difficulties of the case. From his own early education, from the practice of the Church, from the common language of Christians, a young man of this description is led to regard the volume of the Old and New Testaments as containing God's revelation of himself to mankind; he is taught that all its parts are of equal authority: but in what sense the revelation of the Old and New Testament is *one*, and all its parts of equal authority, he has probably never clearly apprehended, nor thought of inquiring. He takes it then as *one*, in the simplest sense, and begins to read the Bible as if it were, like the Koran, all composed at one time, and addressed to persons similarly situated. His habits of mind render it impossible for him to read without inquiry. Obscurities, apparent contradictions, and still more, what he would feel to be immoralities, cannot pass without notice. He turns to commentators of reputation, anxious to read their solution of all the difficulties which bewilder him. He finds them too often greatly insufficient in knowledge, and perhaps still more so in judgment; often misapprehending the whole difficulty of a question, often answering it by repeating the mere assertions or opinions of others, and confounding the proper provinces of the intellect and the moral sense, so as to make questions of criticism questions of religion, and to brand as profane, inquiries, to which the character of profaneness or devotion is altogether inapplicable. When the man is thus intellectually perplexed, undoubtedly all the moral obstacles within him to his embracing the Gospel beset him with tremendous advantage."

— Arnold's Sermons. Vol. ii. p. 377.

The Essay, from which the above extract is taken, contains a good deal of valuable matter. We hope that it may, in some way, become more accessible to the public in this country, than it is in the expensive English work of which it forms a part.

G. R. N.

## ART. IV.—POETICAL CONTRIBUTIONS.

## I. EARLY DAYS.

ALAS ! those blissful days are gliding on  
Unto the shadowy twilight of the past,  
While days more bright, more glorious, take their place.  
Yet, when the evening's dusky curtains fall  
Around the busy world, and veil its face,  
Excluding all its noise and dazzling glare ;  
While 'mid the trees the trembling moonlight sleeps,  
And sighing winds are hushed, and merry bird,  
Awed by the voice of silence, — not unheard  
By spirit's sense, though to the mortal ear  
Soundless, the voice of the Invisible ;  
Then, when no thought of present care intrudes,  
I turn me to the past, — all shadowy,  
Like the dim scene around, and calm, and fair.  
A traveller through the sun and shade of life,  
As night and weariness my footsteps stay,  
I turn to where my journey first began,  
And gaze with tearful eye towards my home.

Still bends the elm above my father's door,  
And the long grass, fed by its falling leaves,  
Grows green beneath. Against its moss-grown trunk  
Musing I leaned, or gazing upward, felt  
The presence of the life that breathes in all.  
Oh ! how I love that tree ! Its every leaf  
Whispers some word of childhood's history.  
'Twas here I gamboled with a merry crew  
Of noisy playmates. By my sister's side  
Here oft I sat, filling her eager ear  
With tales of goblins, elves, and Fairy-land,  
With windy vaunts of wondrous deeds to come,  
And castles built so high by fantasy,  
So baseless, that they needs must totter down.  
'Twas here my father tuned my youthful tongue  
To lisp the rhymes of ancient poesy,  
And catch the flowing numbers, as they fell  
In music from his lips, while glowed the west,

A sea of fire, with purple isles o'erbuilt  
With gorgeous palaces, fretted with gold ;  
And on its shores — so to my eye it seemed —  
Spirits in dazzling robes were gliding on.  
There too, methought, my mother's sainted face  
Looked down upon us, with a glance of love  
That filled my very soul with bliss and peace ; —  
A bliss, a peace, that told me, God was here,  
And first in seraph-tones murmured, Thou art.

Still waves that well known tree, and still beneath  
Its sheltering arms, all time-embrowned and old,  
With lichens patching its decaying roof,  
The embosomed homestead rests. There, as of yore,  
My gray-haired father sits, his thoughtful brow  
Engraved with tales of sage experience,  
And by his side, gazing with earnest eye  
Into his face, a lovely woman stands ;  
Though years have ripened her fair form, the same,  
The very same, that frolicked wild and free  
Upon the green with me, in earlier days,  
And laughed and shouted in her girlish glee.  
How oft we've rested on the mossy rock,  
That stems yon merry, ever-babbling stream, —  
Its waves as wild and frolicksome as we, —  
Dipping our unshod feet into its depths,  
Nor thinking how like life that streamlet ran.

J. R.

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II. THE WORM.

I saw a worm, with many a fold,  
It spun itself a silken tomb ;  
And there in winter-time enrolled,  
It heeded not the cold or gloom.

The traces of a dry, dead leaf  
Were left in lines upon its cone ;  
The record of its history brief,  
A spring and summer come and gone.

Within a small, snug nook it lay,  
Nor rain nor snow could reach it there ;  
Nor wind was felt in gusty day,  
Nor biting cold of frosty air.

But spring returned ; its mild, warm breath  
Was felt within the sleeper's cell ;  
And waking from its trance of death,  
I saw it crawl from out its shell.

And starting where they lay beneath,  
Were eyelet wings spread one by one ;  
Each perfected as from a sheath,  
And shining in the morning sun.

Slow and with pain it first moved on,  
And of the dust still seemed to be ;  
An hour passed by ; the worm was gone ; —  
It soared on golden pinions free ! J. V.

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III. ON SOME IVY SEEN AT HEIDELBERG CASTLE.

THE green growing ivy —  
How neatly it weaves  
Its network of branches,  
All curtained with leaves ;  
And o'er the grey towers,  
The quaintly carved halls,  
Sends its tendrils to deck  
Their moss-covered walls.

Up, upward it mounts,  
And never gives o'er,  
While the stern, rugged stones  
Above it still soar ;  
But creeping, and climbing,  
And twining, I ween,  
O'er the old, falling pile  
Casts its mantle of green.

And when round the turrets  
Its arms it has flung,  
It sits like a victor  
Its prizes among : —  
Weary men, as they pass,  
Stop to gaze at, awhile,  
The green growing ivy  
Around the old pile.

W. V.

## IV. RELIGION.

SWEET are the tints, which oft at sunset hour  
Bedeck the western sky, when clouds convene  
In festival attire, intent to show  
Fit parting homage to the lord of day ;  
Sweet are deep draughts, from the cool fountain's brim,  
To him who toils at summer's thirsty noon ;  
Sweet is the touch of dainty-textured moss,  
That greenly carpets the dim forest floor ;  
Sweet is the dense, keen fragrance, that exhales  
From beds of bloom yet wet with dew or shower ;  
Sweet are the tones of distant minstrelsy,  
At twilight hour, upon the calm, bright deep ;  
Oh ! sweet all these — yet sweeter far to me  
The influence shed from holiness of heart.

D. F.

## V. THE LAMENT OF DAVID OVER SAUL AND JONATHAN.

2 Samuel i. 19—27.

These lines were written on reading the version of the same passage in the *Christian Examiner* of September, 1844. In one respect, I have departed both from the original and from the former version. There are so many ludicrous associations connected with the word "Jonathan," and still more with "Brother Jonathan," that I have not ventured to introduce them into serious poetry. In the venerable simplicity of our Common Version, with which we are familiar from infancy, they strike us less unfavorably ; but even there they are not unfelt. "Saul" is obnoxious to no such associations ; and the parts of the lament which apply to his son may be made sufficiently obvious, without the use of the name.

How are the mighty fallen ! thy boast,  
Thy beauty, Israel ! fallen in fight ;  
The king, the warrior, mid their host,  
Lie slain, Gilboa ! on thy height.

Tell not in Gath our grief, our shame  
In streets of Askelon ; lest they,  
Th' uncircumcised, our foes, proclaim  
Their triumph, and our sore dismay.

O ! ne'er, Gilboa ! on thy field  
May dews descend, nor shower again  
Thy fruits revive ; since there his shield  
Th' anointed lost, the brave was slain.

Their bow of strength, their sword of might  
Turned never from the strife before :  
With fat of foes, in many a fight,  
That sword, that bow, was gorged with gore.

More swift than eagles swept they by,  
Stronger than lions in their pride :  
Their lives were lovely, and they lie  
In death united, side by side.

Daughters of Israel ! weep for Saul,  
For Saul who made your pride his care,  
With purple clothed, and scarlet pall,  
And wreathed with gems and gold your hair.

Oh ! pleasant hast thou been to me,  
My friend ! my brother ! fallen in vain,  
Untimely fallen ; this breast for thee  
Bleeds now, as thine in battle slain.

Gentle as brave, to me thy heart  
Was soft as woman's : woman ne'er  
Showed love like thine, — devoid of art,  
From envy free, from doubt, from fear.

How fallen the mighty ! sire and son  
In death down-cloven, — kingly pride  
And manly beauty, — hearts that won  
All swords to combat on their side.

W. P.

## ART. V.—THE AMERICAN CHURCH AND CLERGY.\*

WE have no design or wish to present to our readers a sketch of the pamphlet named below. We place its title here, only to indicate the style of attack and abuse, to which the Church and Clergy are subjected by many prominent agents in the great moral Reforms of the day. Our present purpose is to give as fair and full an exposition as we can, within the limits of a single article, of the general character of the American Church and its ministry, and of their position with regard to philanthropic associations and enterprises.

What is the Church, that is, the external, visible Church? Under this name is included the whole body of avowed and organized Christian believers, — of those who profess themselves the disciples of Christ, and connect with that profession the regular observance of whatever rites they deem to be of his institution. The observance of the Lord's Supper may be regarded as the index of professed discipleship, except among the Quakers; but they are by no means to be excluded from the pale of the visible Church, because they deny the perpetuity of this ordinance; for they have their own ecclesiastical organization, and their own peculiar Christian ritual, which they found and observe on the alleged authority of Christ. The two things, then, that characterize the Church, are the formal profession of Christianity and the regular observance of Christian ordinances. Now the earnest and vehement denunciation of the Church as a preëminently wicked body by (so called) reformers, may authorize our raising and discussing a question, which until very recently has never been mooted within Christian precincts, namely, whether the profession and the ordinances of Christianity are in themselves likely to create or to indicate a higher or a lower standard of moral goodness, than that of the world at large.

How is it, in the first place, with a Christian profession? We must admit, at the outset, the liability of the Church to

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\* *The Brotherhood of Thieves; or A True Picture of the American Church and Clergy: A Letter to Nathaniel Barney, of Nantucket.* By STEPHEN S. FOSTER. Boston: Anti-Slavery Office. 1844. 12mo. pp. 72.

be imposed upon by false professors. But it is a liability essentially self-limited within very narrow bounds, and one, too, which of itself bears testimony to the genuineness of the profession in the vast majority of instances. A counterfeit implies the substantial credit and trustworthiness of the thing counterfeited; and so soon as the counterfeits of any article bear a large proportion to the genuine specimens, the article itself loses credit to such a degree as to be no longer worth counterfeiting. No one counterfeits a dishonored currency, or the bills of a broken bank. Were not a Christian profession in nine cases out of ten connected with so much sincerity and practical goodness as to give credit and do honor to the profession, no one would consider a false profession as worth making. A very brief and partial prevalence of hypocrisy would necessarily give place to open, undisguised infidelity. Hypocritical professors of Christianity must then, from the very nature of the case, be comparatively few; so that the true question is as to the effect, upon the character, of a sincere religious profession.

Now the open, manly profession of what one is, or means to be, seems an essential part of frankness and honesty. It is the law of all honorable men, in every department of common life. He, who in business, or in politics, practises concealment or subterfuge,—he who carefully hides, or stealthily acts out his convictions, plans and purposes,—is deemed utterly mean and unworthy. Nicodemus, coming to Jesus by night, represents a style of character, which, when exhibited with regard to worldly matters, calls out unqualified distrust and contempt. If a man is, or means to be a Christian, he is bound by every maxim of fairness and consistency to make open profession of that fact or purpose, and thus to be a member of the Church of Christ. Surely, if to be a Christian does one no harm, to profess himself a Christian cannot make him a worse man.

Again; open, honest profession greatly aids a man in the attainment of the object of his profession. It pledges him to strenuous and constant effort in the pursuit of that object. It identifies him more entirely with it. It surrounds him with the sympathy and aid of those who are pursuing the same object. It multiplies inducements to perseverance, drawn from the just self-respect which one

can feel only by being true to his profession, and the shame which inevitably ensues on his falling short of it. Nor is there anything to prevent all this from being the case with a professor of Christianity.

Church membership also implies regular attendance upon Christian ordinances. On this point we need not enlarge. There can be no need of proof or illustration for the statement, that the sole design of Christian ordinances is to bring and keep the great Master near the minds and hearts of his followers. We go to the sanctuary, to learn of him. We break the consecrated bread in memory of him. We drink the cup that he blessed, that it may renew us in his spirit. We are so constituted, that the outward continually acts upon the inward. Forms and tokens of every kind work upon the affections. Christian forms and tokens draw the heart to Christ. And it is reasonable to suppose that the *regular* use of *all* the forms and tokens, with which the Master's image is thought to be associated, would draw the heart nearer to him, and make him the subject of stronger faith and more fervent love, than the infrequent use of but a part of those forms and tokens.

We thus see that all which constitutes Church membership, in its very nature tends to make and keep a man a Christian. If then there is any reasonable basis for the charges so often brought against the Church, it must be Christianity itself, and not the Christian profession or ordinances. When therefore we hear the Church denounced as a "brotherhood of thieves," and when people are bidden, as in the pamphlet before us, to "quit this unfortunate and inglorious connection, come out from among them, and touch not the unclean thing, and henceforth enter not into their counsels," the ultimate question is; — Is a man likely to be injured in his character, to be made less conscientious, less benevolent, less philanthropic, by being a Christian? To be a Christian implies some good degree of acquaintance with the character of Jesus, who was, in the apprehension of not a few, the only spotless exemplar of virtue and piety that the world has ever seen, — who was all faithfulness, tenderness and love, — who forgave his murderers, and blessed those whose fiendish curses rang around his cross, — who combined in his own person god-like energy and meek submission, a charity embracing

every form of human suffering, and a zeal for every cause of God and of humanity, a hearty hatred of all sin and a deep compassion for all sinners. His life, his death was one divine act of love; and he who follows his precepts and drinks in his spirit, cannot leave an enemy unforgiven, a sufferer unrelieved, a subject of pity within the reach of his charity unblessed. The follower of Christ must also cultivate those personal graces of piety towards God, inward purity and lowliness of spirit, which give power to example, weight to influence, and an unction to charity, but without which philanthropy is arrogant and scornful, benevolence one-sided and unjust, and charity mere proselytism and partisanship. There are indeed some modes of usefulness, which one who holds frequent and close communion with Christ will find it difficult to adopt. He will never resort to denunciation or harsh invective as a means of doing good. He will remember what was written of his Master, — "He shall not strive nor cry, he will not break the bruised reed, nor quench the smoking flax;" and he will feel that "the servant of the Lord must not strive, but be gentle to all men," and "speak evil of no man." Then, too, he who learns of Christ, will never put off "the ornament of a meek and quiet spirit." His energy will be still, calm and spirit-like, often not to be marked in its steps, but witnessed in its results. His charity will never be noisy or obtrusive, and often its only record will be in heaven. His fervent prayers for every cause of God and man will not be shaped for the ear of the multitude; but they will reach the ear of the Most High. His example will not be ostentatiously labelled, nor his influence sent forth with a flourish of trumpets; but his devoted and loving heart will make itself felt, and will be constantly reproducing itself in other hearts.

Such must needs be the character and influence of every man, so far as he is a Christian. To be sure, no member of the Church of Christ will venture to call himself a perfect Christian; and many are very imperfect. But it cannot be denied, that the tendency of Christianity, and, consequently, of its profession and ordinances, is to make a man pure and pious, benevolent and philanthropic, in the most eminent degree. Nor can any system of doctrines or opinions be pointed out, to take the place of Christian-

ity as regards these tendencies. All philanthropy, all charity springs from the path, or gushes from the cross of Christ. The vaunted systems of modern times, Fourierism and its multitudinous kindred of every name, are mere schemes of external arrangement, — mere economical contrivances, by which selfishness is systematized, and cold, calculating prudence solicited to do the work of Christian charity. The Gospel alone touches the heart, commands the affections, and penetrates every chamber of the soul. If we are, then, to abandon Christ, we may well ask, "To whom shall we go?" We may fittingly demand some other name, by which we may be saved from selfishness, from coldness of heart and indifference to duty. But if we are to be, or to continue Christians, there is, as we have shown, in the nature of the profession and ordinances that constitute the Church, nothing adapted to make it other than the school of Christ. In the essentials of its organization there is nothing unchristian or antichristian, but only what is adapted to lead the soul to Christ, and to make the disciple like his Master.

But let us quit these general considerations. Let us take a survey of what the Christian Church has been, and see whether its history should put its members to shame, or expose it to righteous denunciation or reproach. There has never indeed been a time, when the Church could compare herself with her Founder without blushing; but yet there has never been a time when, as compared with the rest of the world, the Church has not shown herself incontestably superior. The "chosen generation, the royal priesthood" has never ceased. In the darkest and most corrupt ages, there was still at work a leaven of truth and of principle; and there were in the Church forms and modes of practical virtue and goodness, which existed nowhere else. As for philanthropy, to one conversant either with the past or the present there is hardly need of saying, that the Church has possessed an almost undisturbed monopoly of it since the creation. The amount of charitable gifts and efforts that have been bestowed independently of the Church, bear to those bestowed under the leading and auspices of the Church, about the same proportion, which a single bucket of water might bear to the Atlantic Ocean. One might count on his fingers all the

consistent and devoted philanthropists that have ever stood in antagonism to the Church, while of those that the Church has furnished and trained for every good word and work the multitude is one which no man can number. We have endeavoured to search out the history of philanthropy before Christ ; but we find it an utter blank, except in the written, but violated and forsaken Law of Moses. When Christ came, there was upon earth no form or mode in which alms, sympathy, relief, or even justice went forth from the strong, rich and powerful, to the weak and the oppressed, the desolate and the suffering. Every man minded his own affairs; and none took thought for his neighbour. But so soon as we enter upon the history of the Church, we encounter a new order of things. On the day of Pentecost the Church was first gathered, and in the records of that day we read the surprising fact, strange enough to constitute a new era in the history of the race, that "they that believed sold their possessions, and parted them to all as every man had need." Shortly after, we find the earliest organization for charitable purposes since the world was made, in the appointment of "seven men of honest report, full of the holy spirit and wisdom," to take charge of poor widows in the church at Jerusalem. Not long after this, we find the great Apostle to the Gentiles collecting from remote and stranger provinces alms for the straitened and impoverished disciples of the holy city. Even at that early day, almsgiving was uniformly connected with the administration of the Lord's Supper; and from that day to this, it has never been intermitted.

There have gone forth from the Church healing influences for every form of moral and social evil. At the time of our Saviour's advent there were more slaves than freemen in the Roman Empire; and the slaves were utterly unprotected either by law or public sentiment, and constantly subjected to forms of brutality and cruelty now forever banished from among men. But no sooner did Christianity mount the throne of the Cæsars, than the slaves were at first protected by law against wanton injury, and then gradually elevated and emancipated, until at length the crushing burden of *domestic* slavery was rolled off from the collective conscience of all Christendom. Then, when they had no slaves of their own to set free, all

through the ages which we call dark, the pious in every portion of the Church were pouring in their offerings to redeem thousands of enslaved captives from the piratical States of Barbary. The Church made the most strenuous efforts to ward off the curse of slavery from this continent ; and it was established and grew up in the New World, mainly because the voice and arm of the Church were weakened by the intervening waste of waters, while those rich tropical countries, where the curse grew, were subdued and planted by men whose minds were blinded and their hearts hardened in Mammon's service. The slave-trade was suppressed by the most earnest, persevering, self-denying efforts on the part of the Church, led by men who gloried in the name and the cross of Christ, while every element of worldly craft and power was arrayed against them.

War was, as far as possible, forsaken and abjured by the primitive Church, of the first three centuries, nor have there ever been wanting those who have borne faithful testimony against it in the name of the Prince of Peace ; and, though this awful scourge of man is not yet done away, there has blended with the sanguinary code of war no one principle of forbearance and humanity, which owes not its origin to the Church.

Then again, what shall we say of the vast missionary enterprise, which has belted the globe, and embraced the most distant, the most barbarous, the most obscure corners of the earth ? What of the hundreds, that have yielded themselves to martyrdom for the word of God and the testimony of Jesus, — of those, who have fed the torture-fire, and furnished the ill-starred feast of the cannibal, — of the Moravians, who sent out, year after year, their swarming recruits faster than tropical miasmata or polar snows could waste the lives offered up on the altar of faith, — of the tenderly nurtured females, who, for the love of souls, have gone where the lust of gain could not have lured the hardest adventurers ? What of the vast missionary treasury, in all its departments, abroad, at home, among seamen, among the degraded and outcast of cities, among the guilty and the prisoners, for sending the preacher's living voice, for spreading the written word in every language and among every nation under heaven, — of the princely offerings of

the rich, of the gladly consecrated savings of humble toil, of the widow's and the orphan's mite bestowed in faith and love? There is throughout the Church, at the present moment, a vast amount of zeal and effort, an immense array of means and agents, for the conversion and salvation of man. There is no chapter of human history, which presents so gigantic energies of mind and character, or which affords so sublime a view of what man can be and do, can bear and overcome, as the history of the Church in its philanthropic movements. And it is this Church, that we are now commanded, by a few self-styled reformers, to forsake and abjure. It is this noble army of martyrs, confessors, saints, this grand procession of these long ages, led on by the heaven-descended Jesus, from which we are bidden to separate ourselves. Will not every true heart echo the exclamation, — 'Church of the blessed Redeemer! City of the living God! If I forsake thee, let my right hand forget its cunning, let my tongue cleave to the roof of my mouth?'

But we are told much, in these days, of the faults, the corruptions, the shortcomings of the Church. We admit that they exist. Some of them we confess with shame and sorrow; but in extenuation of many of them we can fairly plead the essential imperfection and limitation of frail human nature.

For, in the first place, the average standard of virtue and piety within the Church must needs bear a certain proportion to the condition of society at large. To be sure, the perfect law and the perfect example are before all Christians, in every age and under every degree of culture. But attainments in moral goodness are gradual; the serene heights of virtue are ascended only step by step, with effort and with toil. And the condition of the world around is the Christian's starting-point; the few years of his mortal pilgrimage, the period of his progress visible to human eye. The lower the starting-point, the lower therefore must be his highest earthly point of attainment. Only here and there a person of preëminent endowments seems to escape this law, under which the vast majority must ever be included. Thus, among those who started on the Christian course amidst the corruptions of Corinth, the most licentious of all the ancient cities, St. Paul's Epistles reveal to us abuses and moral delinquencies, such as could disfigure no

branch of the Church at the present day ; and yet the Corinthian Christians, tried by the point from which they started, by the condition from which they were called, may have made most exemplary progress in the new and divine life. The Gospel has a double work to do. Its office is at once to elevate the moral standard of those who do not profess allegiance to it, and to urge the Church as far as possible beyond this improved standard. The Church and the world have all along kept at about even pace, and preserved nearly the same distance, constantly acting upon each other. Now, though the world has been growing better for eighteen centuries, it still furnishes for individual Christians too low a starting-point, to free the Church from the danger of failing and falling short in many things. This consideration accounts for much that is to be lamented in the past and present condition of the Church.

Then again, the kind, loving and attractive spirit of the Church has a tendency to make its average standard of virtue and piety much lower, than it might be under a more stringent and exclusive system. The Church is open, not for the advanced and perfect only, but for the veriest babes in Christ. It stretches wide its arms, and seeks to gather in all who have set their faces heavenward. It proffers its ordinances to aid the earliest vows and prayers, purposes and efforts of the new convert. It rejects no one who desires and intends to follow Christ. It embraces the youth of immature experience, and the sincere penitent of the eleventh hour, whose best days and powers are gone beyond recal. And, because it is thus comprehensive and catholic, because it bears the signature of the free mercy of our common Father, it is reproached for the frailties, which it receives into its enclosure solely that it may heal them, — for the inexperience, which it hastens to guide, — for the weakness, which it seeks to make strong.

But after all, the leading charge is, that the Church is cold and slow and backward as to the *great reforms of the day*, commonly so called. Why, it is asked, why should the Church be regarded with favor, and not rather held up to reproach and scorn, when it is not at her altars or in her name that the great causes of human freedom and virtue, the great works of modern philanthropy, are conducted and achieved, — when it is not her ministers, but an unsacra-

mental priesthood, that plead for the poor and the down-trodden, for the slave of appetite and the slave of his brother man? True, many of these priests, most of the high-priests, are not of the Church, but distrust her, and give her an evil report. Yet is she not "the mother of them all?" Was it not under the droppings of her sanctuary, around her altar, that they were educated? In her bosom were not their hearts first warmed towards their fellow-men? Did not her treasury of good gifts furnish them for their work? And is it not from her ranks almost wholly, that they can hope to see their own replenished? True, they may have left her pale, and may now affect to despise her; but, if they are good, she made them so, — if they do good, she gave them the impulse and the means. Single-minded, warm-hearted philanthropists, in their prejudices against the Church, might be likened to men drawing water from overflowing fountains as they gush pure and sparkling from the hillside into the valley, who should make unceasing mockery of a company of quiet, unpretending people, who, not far off, seem to them digging aimlessly and fruitlessly in a barren and stubborn soil. But, in point of fact, these last are all the while cleansing and deepening the spring whence the fountains gush so freely; and should they forsake their unostentatious toil, the fountains would soon be dry. There are indeed in the moral waste fountains of living water, at which those who, though they have gone out from among us, yet are not of us, fill and proffer the cup. But the deep, unfailing spring, which feeds them, is at the altar side.

With reference to reforms, however important, of recent origin, there are, however, some peculiar reasons for the seeming coldness and backwardness of the Church taken collectively. Every portion of the Church has its own favorite and engrossing objects of philanthropic interest, to which its attention has long been earnestly directed, and in which its disposable funds and efforts have been zealously employed. Any new scheme of benevolence therefore, finding the mind of the Church preoccupied, works its way to regard and adoption slowly and with difficulty.

Then, too, the slowness and backwardness of the Church in these reforms, and in all extensive movements, are to be ascribed in great part to the miscellaneous character of its

members. As we said before, it embraces the weak as well as the strong, — the inexperienced, and those bending under the weight of years. It takes under its protection him who can cover a vast field of duty, and him whose responsibilities lie within the narrowest compass, — the man of ten talents, and him of one, — him who could grasp a universe in his plans, and the poor widow to whom all outside of her own parish is a land of fable and conjecture. Now the march of such a body must be slow. It cannot bear driving. The great Shepherd himself, were he on earth, would gently lead it onward. The host of Israel, with their old men, women and children, moved by short and slow marches towards the promised Canaan ; but Moses sent chosen men of strength and valour to spy out the land, and bring the congregation word. Thus ought it to be in the Christian Israel. Not by threat and harsh invective should the host be urged on in breathless hurry, the feeble left behind, and the goodly array broken and disordered by forced marches. But let the strong go forward, and spy out the country, and bring its good report, and bring too of the fruits of the land ; and then let them patiently lead the host on where they have gone before, and make “straight paths” for the weaker of the company, that those that are “lame may not be turned aside, but may rather be healed.”

But though the Church be slow in her march, she takes no retrograde steps. The cause which she once espouses, she never drops ; and her marshalled and disciplined forces can alone complete the conquest over wrong and evil, which fall back only to gather new strength, when opposed by the guerilla warfare of hot-headed, neophyte reformers. On no subject is the Church reproached with so much harshness, as on that of Slavery ; yet the Church alone can put away the curse and burden from our land, and she is already coming nobly forward to the work, not indeed with fanatical and reckless haste, but with a front of calm earnestness and decision. The Methodist Episcopal Church and the American Unitarian Association have taken the first hopeful steps ; and other similar bodies are preparing to follow where they have led the way. The dormant conscience of the Southern Church must needs receive the testimony thus borne in behalf of human freedom and

brotherhood, and be roused to tenderness and activity on a subject of such infinite moment. And it is only by the Church, and in the spirit of her divine Head, that, on ground so full of difficulty, so encompassed with peril, the truth can be spoken in love, and the whole work be conducted with that gentleness and kindness, which shall disarm wrath, scatter prejudice, and fasten conviction on the reluctant and the stubborn.

We have thus exposed the wrong, which we think done to the Church by the coarse, harsh denunciations of self-styled reformers. We must however admit that these denunciations, unjust though they be, may be overruled for good. When David was fleeing from Absalom, Shimei the Benjamite went along on the hill-side over against him, and cursed as he went, and threw stones at him, and cast dust. Abishai begged David to let him go over and take off his head. David's reply is well worth being borne in mindful remembrance by every Christian in these days of reproach. "Let him alone," said the stricken monarch, "let him alone, and let him curse; for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and requite me good for his cursing this day." Do we think the Church of Christ, which we love, harshly spoken of, unkindly dealt with? Still this may be permitted by Providence for our admonition and instruction. It may be God's design, through such agency, to shew us our deficiencies, and to make us more prompt and diligent in supplying them. But we are in danger of making a wrong use of these denunciations, of suffering them to alienate us from any cause in behalf of which they are uttered, even though it be most manifestly a righteous and holy cause. Many seem to deem themselves exonerated from all duty to a cause, which they think advocated in a bad temper or spirit. But the poor drunkard, whom we might ransom from the death of body and soul, is no less our brother, because the tones in which others plead for him grate harshly on our ear. God will not hold us guiltless, if our confession be, "We prayed not, we cared not for the down-trodden slave, because some, who called themselves his brethren, spake unkindly of us." Rather let even railing accusations rouse us to self-examination, and call forth the questions, — Have we done, are we doing for these causes

what God requires of us? Or are we guilty of coldness and indifference, where the word of God and the spirit of Jesus demand our sympathy, prayers and efforts?

Having thus spoken of the Church, we would now put in our plea in behalf of the Clergy, who, in the pamphlet before us, and in the speeches and publications of many of the agents and lecturers engaged in the great reforms (so called,) are treated with unmeasured abuse, and held up for the indignation and odium of the community. The clergy of all countries and ages are often spoken of indiscriminately; and the accusations, which might be sustained against a part of the body, are often urged against the whole. The ministers of the Gospel, from the earliest times to the present, may be divided into two classes, differing from each other in their position, tendencies and general character, as widely as two classes of men can differ from each other. The first, and unfortunately the largest class, has consisted of men attached to State Establishments, and appointed to office, not by their respective congregations, but by Government or secular patronage. These men have not been, in any proper sense of the term, Church-officers; nor is the Church amenable for their conduct in office. They have been imposed upon the Church by arbitrary power, and often in the face of her earnest and persevering opposition. They have been appointed, not on the score of mental or moral fitness, but from the same species of intrigue and favoritism which would procure any other places under Government. They have therefore often been corrupt and utterly unworthy; and where they have been otherwise, (and there are many names eminent for piety and devotedness on the list,) they have been brilliant exceptions, as was Fenelon among the profligate and sycophantic priesthood of the age of Louis XIV. Europe throughout groans under this system; nor are the great Protestant ecclesiastical Establishments more secure from corruption under it, than the Romish. It is not Romanism theologically or ritually regarded, but it is the dependence of the priesthood on secular power, that has affixed so deep a stigma on the character of the Romish clergy. In Ireland, where the Romish Church is left free by the Government to sustain, or rather to starve its own priesthood, it presents numerous examples of fidelity, self-

sacrifice and whole-hearted consecration to the work of the ministry, well worthy of primitive times. Meanwhile, in the great Protestant Establishments of England and Scotland, the priesthood has become secularized to such a degree, as in England to drive to the ranks of the Dissenters two-thirds of the piety of the kingdom, and in Scotland to cast forth in a body the friends of vital godliness to worship with the shepherds of their own choice in the fields and on the hill-sides.

The other, and an entirely distinct class of the clergy comprises those, who have borne and now bear the sacred office by the free choice of the Christian communities which they serve. It is these only, that can be regarded as officers of the Church; and they are liable to an essentially different class of tendencies and influences from the others, and have as much in their position and relations to make and keep them conscientious and faithful, as the others have to make them worldly, time-serving and lucre-loving. It was on this basis, independent of secular power, that the Christian priesthood stood in the primitive ages of the Church. It is on this, that the ministry now stands, and, we trust, will ever stand throughout our country.

Our present concern is with the American Clergy only. And we would ask at the outset, where, in the history of the world, can be found a body of men, that, in mental endowment and in moral and religious worth, can take precedence of the early clergy of New England,—men of profound scholarship and the most liberal culture, many of them driven for conscience' sake from rich benefices in the Old World into the wilderness of the New, yet content to bear hardship and penury, and to share and lighten every burden for the flocks of their charge,—in labors more abundant, in sufferings oft, in perils oft. They shrank from no duty. They rebuked sin in the loftiest places, and declared the oracles of God with fearless fidelity, alike to high and low, to rulers and to people. They helped the State in all its early struggles and calamities, and did more than any other class of men towards laying the foundation of those free institutions of government and religion, in which we now rejoice. The system of popular education and the higher seminaries of learning owed their birth, nurture and growth, almost exclusively to

the pastors of New England. They were prompt and zealous, also, in their missionary efforts among the aboriginal occupants of the soil. Eliot and Mayhew were only the chief of a goodly number, who gave themselves to this work, and left no opportunity unused of bearing Christian light and truth to the destitute and benighted. They were men of blameless conversation and holy lives. Their names have come down to us with hardly a blot upon the list. They made themselves honored of man by the simplicity and integrity of their walk before God. And the succession has reached down almost to our own times, with but slight modifications of the primitive traits of character. Many of us remember the revered forms of the clergy of the elder school; and we knew them to be holy and faithful men, full of Christian gentleness and kindness. We felt that their look was a benediction; there was a holy unction in their words; for their devoted and benevolent lives they had a name and a praise everywhere; and, when they died, whole communities rose up and called them blessed. Whether those now on the stage will leave such names and remembrances, it is not for us to say. For the faults of our contemporaries we are always Argus-eyed, to their merits often blind. The next generation must judge the clergy of the present day, as we do those that have fallen asleep.

But there are some points, on which we have a right to speak with freedom and confidence of the American clergy as they are *now*. They certainly are not worldly men; nor can they have often assumed the sacred office for the sake of gain. Though in our larger towns and cities they are comfortably supported, they nowhere receive what in other professions their talents and attainments, and the time and capital absorbed in their education, would lead them to expect. And those who are thus liberally sustained are hardly as one in a hundred, to those who depend on the most scanty and precarious means of subsistence. The average income of the clergy of the United States is less than that of day-laborers in New England; and probably a majority of the body are in absolutely needy circumstances, or so situated as to be exposed to much physical hardship and suffering. In the thinly settled regions of the West may be found many, whose field of labor reaches

scores of miles, across flood and plain, through dale and thicket; and yet neither the angry heavens nor the swollen stream will arrest these indefatigable soldiers of the Cross on their rounds of duty. The sacrifices and privations of very many, who have been accustomed to the refinements and enjoyments of New England society, but from pure religious zeal have gone to carry the word of life to our frontier settlements, vastly exceed those of many foreign missionaries, whom a munificent public supplies with the comforts, if not the luxuries, of home. And yet there is no waste place of Zion so uninviting as to repel the Christian minister. Wherever there are immortal souls to be saved, wherever there is harvest-work to be done, there are earnest and devoted men at hand, saying, "Here am I, — send me."

The American clergy, as a body, are men of blameless lives. The body is now a very numerous one, and every moral obliquity of a member of it is trumpeted through the land; nor can there be any profession, of whose purity there is so watchful a jealousy on the part of the public, and with regard to which there is so great a readiness to seize upon, magnify, and construe in the worst form every appearance of evil. While in other professions a man is deemed innocent till he is proved guilty, a suspicion, which cannot be substantiated, is often sufficient to blight a minister's character and prospects. And yet how very few, compared with the thousands who belong to the profession, are its dishonored members! What an overwhelming majority adorn, by lives above reproach and crowded with duty and with usefulness, the religion which they preach!

None can deny that the American clergy are industrious, probably beyond the members of any other profession. In some denominations the intellectual demands upon the profession, in the preparation of sermons that shall satisfy fastidious tastes, as well as edify simple, humble piety, are crushingly heavy. And where such demands are not made, it is expected of the minister that he shall live almost wholly in the houses of his flock, and in the unceasing discharge of parochial duty. Of a very large acquaintance in the profession, we cannot call to mind half a score of settled ministers of all denominations, who may not be said to give themselves wholly to the work, and to make it the all-per-

vading object of their reading and relaxation, no less than of their severer toil and study. We are disposed to speak in the strongest terms of the devotedness of the American clergy. We have been conversant with many of almost every denomination, and in every section of the country, and can testify that the great object of their inquiry seems to be, how they may do the most good; that they are continually soliciting light and aid from each other's experience; and that such are the tone and temper of their communings with each other, that the burden of their daily prayer must be, "Lord, what wouldst thou have me to do?"

The American clergy have also been prompt and active in every form and mode of benevolent effort. In the various departments of private charity, they probably bestow more largely, in proportion to their means, than those of any other profession. They have been foremost in zeal and efficiency in all the great enterprises for the conversion of the world. The missionary movement, in every branch and stage, has been almost exclusively originated, guided and controlled by them. They have taken the lead in the cause of prison reform. They have devised and brought to pass almost all that has been done for the spiritual good of seamen. They have planned and conducted the successful efforts now in operation for the benefit of the poor, ignorant and degraded population of our cities. In these various enterprises they have often gone forward alone, in the face of skepticism and opposition on every side, until by long perseverance they have at last called out the coöperation for which at the outset they sought in vain.

In the Temperance reform, the Clergy have taken the lead. The old Massachusetts Society for the Suppression of Intemperance, the earliest association of the kind in the world, was planned and conducted chiefly by clergymen, and the great majority of its prominent and influential members were from the clerical profession. The next important movement, which resulted in the general disuse of distilled spirit, met with much opposition at the outset from the preponderance of clerical influence in its management, and had for several years to contend with the popular cry of "priestcraft." In the last great stage of progress in this cause, the clerical profession could hardly have been expected to furnish leaders, as it was conducted solely by

reformed inebriates; and yet we verily believe that, with some, clergymen are held in a degree of diesteem, simply because they never were drunkards, and therefore cannot claim any high rank in the new Temperance organization. But this last movement has had the hearty sympathy, the prayers, the cordial coöperation of four-fifths of the clergy of New England. They have generally taken the lead of their parishes in the abandonment of all intoxicating liquors. There is no other profession, among the members of which entire abstinence from all that can intoxicate is so nearly universal. The clergy have made large sacrifices in this cause. They almost all, in the early stages of the reform, arrayed themselves against the sale of spirituous liquors, and in this warfare have had to encounter the deadly hostility of men of wealth, influence and standing. We have personally known not a few, who have been absolutely driven from outwardly desirable places in the Church, because they would not propitiate at the expense of conscience wealthy and influential distillers and venders of alcoholic drinks; and others, who were for years exposed to constant and harassing persecutions on the same ground, before their zeal and efforts were crowned with success.

As for the cause of the slave, the names of Follen, Ware and Whitman, as well as of many of our clergy yet living, to say nothing of other denominations, were identified with the earliest stages of the present movement; the writings of Channing on Slavery have no doubt convinced more minds and moved more hearts, than those of any other man; and had the cause been conducted all along in the gentle, loving and forbearing spirit in which these good men would have conducted it, it would by this time have disarmed all opposition at the North, and made an opening for the reception of the truth at the South. Many of the clergy have retained their connection with this movement; others have left it with reluctance, because they could not conscientiously join in the outcry against the Church and their brethren in the ministry, or sympathize with denunciatory utterances and proceedings, which they deemed at variance with the law, example and spirit of Jesus; others again, many others, feel deeply for those in bondage, make them the subject of daily and fervent prayer, and are longing for some avenue of influence and effort, on which they

may enter without violating the principles of Christian integrity and charity. The clergy of New England, and especially those of our own portion of the Church, (with very few exceptions,) feel warmly and strongly in this cause. It enters into all their discussions; other subjects are perpetually running into this; there is a deep and growing sense of responsibility with regard to it, and a spirit of earnest inquiry as to the path of duty, which both friends and foes combine to render doubtful and difficult. Our clerical intercourse is sufficiently extensive and intimate to give us a right to speak with some authority; and we hesitate not, with reference to the clergy of New England, to pronounce the charge of coldness and indifference to any cause of human freedom, virtue and progress, a baseless slander.

But the clergy, it is said, do not devote time enough to these reforms; they are not, frequently enough, present, active and prominent at philanthropic meetings. Their rightful plea in abatement of this charge is inability. They cannot spare the time demanded for these meetings from the abodes of the stricken, the sick and the poor, or from the weekly preparation for the sanctuary — a severer labor than any but a clergyman can know. They have also, on all these subjects, the public ear from the pulpit. This is their proper post of duty and of influence. There every department of Christian righteousness falls within their province; nor is there any one of these causes, which they may not advocate more effectually there than elsewhere.

But the clergy are complained of as too conservative. The profession has, no doubt, some conservative tendencies. One of these is, that of the preoccupied mind. The minister's mind and heart, time and hands, are often so full, that he can with difficulty entertain a new subject, or engage in any new cause or mode of effort. But this tendency, so far as it might retard reform, is obviated by the hand of death, which yearly removes so many from the scene of earthly duty, and puts young men — men of the present — full of all the new light that there is, in the place of the fathers.

But a great deal of the alleged conservatism of the clergy results from the essential nature of their peculiar duties. There are many clergymen, who in these philanthropic

movements would gladly go faster and farther than their flocks. But they are shepherds; and, if they leave their flocks behind them, what account can they give, when the chief Shepherd shall appear? There are lambs in every flock, that must be gently led, not driven. There are those that halt or turn aside; and they must be kept or brought back. A minister must have reference to what he can reasonably hope to effect with his people, in the prominence which he gives to one or another object of philanthropic effort. His object is, not to draw out the philanthropic energies of a few, but to enlist as many as possible in the heartfelt discharge of the active duties and charities appertaining to the Christian life. He will therefore often plead for a near, in preference to a distant, cause of philanthropy, — for one, which has incidental associations with the condition and feelings of many of his parishioners, in preference to one in behalf of which he can appeal to no such associations, — for one, in which he knows that he can excite a general interest, in preference to that which occupies the first place in his own individual regard. It is all one cause. The moral harvest-field is one; and, as a private individual, being incapable of working in every part of the field, ought to labor chiefly in that where he can accomplish the most, so should the minister as such bestow his chief attention upon those parts where he can induce the people of his charge to do the most.

But the various enterprises of philanthropy, while they should none of them be neglected by the minister, can rightfully occupy but a small part of his public services and discourses. He has much other, more essential and fundamental, work to do. Men must be good, in order to do good. The first commandment is, "Thou shalt love the Lord thy God with all thy heart"; and no one can keep the second, of love to his neighbor, until he has learned to keep the first. No one can be persevering, consistent, all-embracing in his love for man, unless he love the universal Father. A New England clergyman, respectably settled, may see fit, (in our opinion ought to see fit,) to preach occasionally on Temperance and on Slavery. But he probably has in his congregation few drunkards, and no slaveholders; and, though the citizens of the North have solemn responsibilities with reference to Slavery, they have many

yet nearer and more constraining duties. But the minister sees around him those immersed in secular business or pleasure, and seemingly unconscious of their spiritual relations and destiny, — the young, who need to be instructed and warned, — the careless, who must be brought under the power of the world to come, — the selfish, who are to be made benevolent, — the afflicted, who claim consolation, — the anxious and inquiring, who demand guidance ; and these wants he must meet, and in meeting them may sometimes omit from his preaching, for months together, a cause which is never out of his mind for a day. Responsibility, like charity, begins at home. Its concern is, first, with the keeping of one's own heart ; then with his domestic relations and duties ; then it extends through his circle of kindred and neighborhood ; then spreads through his own town or city ; then rays itself out, according to his judgment and ability, through the State, the nation, the world. Now many diligent and devoted laborers in the Gospel vineyard are guided by this divinely published program in the proportion of time and effort, which they devote to the several departments of personal and social obligation ; and they are accused of coldness and indifference to the great interests of humanity, simply and solely because they attempt to lead their flocks in the order of duty which Providence has marked out.

We have thus given, as we believe, a correct statement of the actual position of the clergy with reference to the reforms of the day. We close with a word of counsel to our lay brethren on the importance to them of a strictly independent pulpit. It is hardly possible, that a minister should not sometimes deem it his duty to preach on subjects, or to assume ground, in which he has not the entire sympathy even of the wisest and best among his congregation. He is placed apart from the business and the collisions of common life, and, without being wiser than others, can often see things from a better point of view, and reach a sound conclusion sooner, than they. Indeed, one of the chief advantages resulting from the separation of the clergy from secular cares and labors is, that they are placed as on a watch-tower, and may by virtue of their position keep in advance of their congregations in spiritual intelligence, and lift the voice of reproof or warning before others perceive

that it is needed. It is exceedingly hard for the minister of an affectionate people to utter anything that may give offence, or call up unpleasant feelings or associations. But let him in a single instance suppress his conscientious convictions for the fear or favor of man, the conscience, once tampered with, is never true afterwards, he becomes a mere time-server, and from a minister of Jesus Christ degrades himself into a paltry item of church-furniture. And this, not only to his own unspeakable shame and loss, but to the serious, perhaps irretrievable, injury of the people of his charge; for a congregation can in no way so surely wed themselves to a low and grovelling standard of duty and piety, as by shaping the oracle of the sanctuary into an irresponsible mouthpiece for the varying sentiments and feelings of the place and the day.

A. P. P.

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#### ART. VI.—AN INTERVIEW WITH TIME.

DURING the latter part of August I had been ailing with a severe cold and sore throat, which seemed so firmly fixed that no common remedies had any effect. I got no relief in the day, my night's rest was much disturbed, and I began to fear lest I might be attacked by some permanent complaint, of which this was the precursor. My appetite failed and my strength declined fast, so much so that on the twenty-eighth and twenty-ninth of the month I found myself unable to rise without difficulty, and my mind became so sluggish, it required an effort to think. A dreamy wandering seemed to possess me, and I could fix my thoughts on no definite object. It seemed as if I was passing into the calm state which exhaustion produces, and which is the forerunner of final rest. On the thirtieth and thirty-first I revived, could leave my bed and walk the room, but the complaint had rendered me extremely feeble, and the loss of flesh was apparent in my whole frame. On the morning of the first of September my spirits seemed to brighten, why I cannot tell, and before I was entirely dressed I looked in the glass. I wished to see on *that* day whether my countenance had undergone much change, by

lapse of years, or rather, whether time had given prominent marks of his presence, by the wrinkles which usually accompany old age. As I looked, I felt cause for gratitude that I showed few or no signs of infirmity, notwithstanding my present weak state of body, — that although time had evidently been near, he had treated me kindly ; and I could not avoid saying to myself,

“Time ! I thank you ; you have led me on to this day, a day I hardly dared to hope to reach, and your hand has pressed upon me gently. It is true, you have imprinted some marks of your progress, and I cannot now perform the tasks I could once ; but when I behold others, no older than myself, on whom you appear to have laid a heavy hand, while to me you have been kind, I cannot but be thankful that you have only given me gentle warnings that I had not escaped your notice. I have felt sickness and have passed through trials, and these make furrows deeper than those made by your hand ; but as I look in this glass, I find no reason to complain of you ; on the contrary, I am grateful that I have undergone not more outward change, and that my mind still retains its natural strength.”

As I stood lost in thought, after uttering these words, all at once the glass became dim, as if a cloud was passing over it. Presently the dimness glided away, and left what appeared to be a thin veil, sufficiently transparent to permit me to see the upper part of a person behind. The figure was not old ; indeed, it might have been called young, but for a sober cast of countenance, which gave to it a mark of maturity. Its look was sedate, as if the weight of care was upon it, but it was benign, and the smile was cheerful and sweet. I gazed on it with a mingled sensation of awe and pleasure, and was about to address the figure, when it turned full towards me, with a bright yet placid look, and in a gentle and measured tone of voice said,

“I am Time, and it is so unusual to hear mortals give me praise, I come to see who it is that feels so differently from those of his race. Rarely do they thank me for anything, and often do they accuse me of producing ills which it is not in my power to bestow, and what my office prevents me from ever inflicting. I am the friend of man, rest with him for his protection even when he would drive me away, and often prolong his life beyond the period when he can enjoy it.”

I was so much amazed at the sight before me, and so affected by the sound of the voice, that some time elapsed before I could bring myself to speak. At last I said, "Am I then so favored as to see the beginning of all things, and am I, a humble mortal, permitted to hold converse with the spirit of the past, the present and the future? How shall I bear this unmerited honor, and by what form of words can I address one who holds in his hands my thread of life, which he may cut at pleasure and make me silent forever?"

The being answered with a gentle accent, "Fear nothing. So long as you can see and hold communion with me, so long may you feel sure of your existence, and I have no wish or power to abridge your days before the period arrives when your vital organs will no longer act. In the presence of Time you are not yet in eternity."

I replied, "Since then, gracious spirit, you allow me to speak freely, I begin by expressing my surprise at beholding your youthful appearance. I had always figured to myself, and my books have taught me, that you were old and of austere character; but I see before me one possessed of freshness and vigor, and so far from seeing austerity, I am charmed with the serene cheerfulness which pervades your face. Does Time then never grow old?"

"Your books have taught you wrong, or rather you have placed too much faith in your poets, who while they charm the ear, often mislead the sense. You mortals have the means of measuring the hours as they pass, and your memory serves you, if not to tell you the period of your birth, at least to note the moment soon after your existence began. But I never knew youth. The Great Being who created and gave me a name, produced me at first as vigorous as I am now, and the course I have passed, which seems long to you, has to me no perceptible space. I cannot be old, for I was never young. Neither are my manners or character as you imagine them to be. I have no earthly being to fear or to awe; my vocation is marked out and I cannot stray from it. I pursue one even tenor, and have no obstacles to impede me, no wants to disturb. I need not be austere, for everything yields me obedience. I wend my way with cheerfulness, for all nature gives me place."

I then said, "You have been pleased to explain why you

are not old ; and by the manner you remove my erroneous impression of your character. I see you are mild, not severe. But as you give me permission to speak, may I ask, how a being like you, so full of benevolence, should allow yourself to be often accompanied by man's deadly foe, I mean, Disease. I cannot willingly believe you seek a union, but certain it is, that the nearer your presence is felt, the more are mortals liable to her attacks. It seems as if she took advantage of your approach, and knowing the effect of it, chose the moment to assail, when her victim is least liable to resist."

"You mistake," replied the figure. "Disease is not my companion. She follows, but we have no necessary connection. My duty enjoins on me to give you warning that the materials of which your body are composed are not made to last forever, and my warning is gradual and gentle. You do not always heed my admonition, and you draw disease upon yourself. I stay by you, and keep you in strength so long as your functions will bear the burden of years, but you are apt to forget you can bear only a certain duration of life, and that this depends on a power to which I myself am subject."

"I cannot," I replied, "avoid acknowledging the justness of this remark ; yet it has occasionally appeared as if your approaches were not perfectly regular. At times I feel firm and vigorous, at others I am suddenly feeble ; I have the buoyancy of youth, and soon some power presses on me and I seem to feel the weight of years. I have often thought that a sudden loss of strength was owing to your approach being more than usually rapid."

The spirit replied, "If you will examine yourself, you will find you have produced these changes by excesses, either mental or physical. Cares grow upon you in secret, and before you are aware, you have the marks of age. These are not made by me. There are, too, other causes which operate to produce change in your whole system. Climate, food, occupation, with other influences, tend to alter your outward person, and produce greater effect on your faculties than I have power to accomplish. I am more of a passive than an active agent. I mark out the limit of your stay on this globe, leaving you to render the interval pleasant or painful so long as you are an inhabitant

of it. If, instead of overworking the mind, you would hearken to my voice, as I admonish you of my advances, you would learn to apportion your labor to your strength. Your mind and body would give reciprocal support, and both be in health and freshness."

I answered, "If you will allow me to say it, the union of the mind and body, though intimate, is not so perfect as you would make it appear. An enfeebled body may, and frequently does, contain a vigorous mind, and it often happens that the mind is prevented carrying out its own workings by the weak covering which surrounds and checks it. Thus, when hopes are created in the mind, the body prevents them from being realized, and man sinks under disappointment."

The spirit said, in a tone, as I thought, more quick than usual, "Your last words might lead to the belief that I sometimes practise deception. I never deceive. My course is one straight onward progress. I neither deviate nor falter; and he who will note my steps, will find me true and constant. The glittering worlds above began their rounds at my birth, and we have kept on our way with unchanged pace. Thousands of years have witnessed our steady motion, and ages to come will behold the same movement. And as to man's hopes, I neither create nor influence them. He forms them himself, often on improper foundations, and because they are not fulfilled, he accuses me and other spiritual agents of having deceived him. But know that man deceives himself, and will continue to do so so long as he founds his hopes on his wishes. Men misuse terms. A wish is an inward desire that an event may take place. A hope is an expectation that it will happen, and this expectation has often no basis on which to rest. The mourners who surround the bed of a death-stricken person express a hope he may be restored, but this is a false hope which can never be accomplished, because it is made against a decree which is passed and cannot be changed. People may hope that a person in ill health may get well, for here they have the remedies of art and the natural strength of the sufferer to justify them; but when art has failed, and nature has done all she can do, then hope should not be indulged, and mortals may only wish."

To this I replied, "I fear that mortals are not capable

of making these nice distinctions, and by requiring them you would blunt the feelings which prompt the desire to give relief to the distressed by the expression of hopes or wishes. In the ardor, too, of our affections, we seek to bring down on our cherished objects all the good which we think they deserve and which may increase their comfort ; permit us then to convey our desires in such terms as we are familiar with, and be indulgent to our ignorance. The Great Being whom we invoke will know our thoughts, and not scrupulously weigh the words by which they are expressed."

"You are right," answered the spirit, "and I do not mean to prevent, in your supplications, the use of such forms as you are accustomed to ; my sole aim is, to teach you so to discipline your mind as to lead you to ask only that which you may with propriety request—thus sheltering you from the clouds of disappointment you are apt to complain of. Life is too short to be passed in expectations which may never be realized, and the vain regrets which unfulfilled hopes engender. I have no intention to give a check to the flow of the heart, but rather to guard the tender sympathies from the wounds they inflict on themselves by the defeat of well meant but ill founded anticipations."

I said in answer, "I am wrong in suspecting you sought to weaken the charm which hope conveys to the soul ; and as you express a wish so to discipline the heart and understanding, that their demands may be proportionate to their real wants, and such only as is fitting should be granted, may I so far encroach on the kind interest you manifest towards me, as to ask of you such counsel as may serve to direct my thoughts and actions in the way to produce as much of happiness as my nature will admit ; that so long as I shall rest within your influence, my path of life may be smooth, and my declining years be free from sorrow."

"You ask of me much, and more perhaps than I can perform," rejoined the spirit. "I am a passive portion of duration, not an active principle of moral good or evil. I am no dispenser of benefits to man ; I can only bear him up, that he may receive them from another Source ; and if I appear before you in an embodied form, it is because you are better able to carry on intercourse by seeing the being who addresses himself to you, and because your dim vision

is incapable of beholding a spiritual substance. I watch over man while he reposes on my lap or while he flies on my wings, but am without power to act on his volition; neither is it my vocation to prescribe modes of life or tell by what means we can hold company together. The world abounds in teachers, but they are prone to err by their method of instruction. They do not sufficiently study the form of mind of their several pupils; they do not enough consider the different modes by which knowledge should be imparted, in order that it may take root in different understandings. They neglect to take notice of the perceptive powers of those they teach, which prevents them from so modifying their precepts that a full and equal sum of knowledge may be fastened on the intellect, although it passes to it through several channels. The teacher is apt to govern others by the method which was adopted to direct himself, and takes the experience derived from a by-gone system, as a present guide to influence more enlarged capacities and control minds which are developing themselves under new combinations of thoughts. I cannot direct you, but so far as you are carried forward in life by my agency, I cannot avoid regarding your motions as you pass on. The events of the world flit before me, and I cannot but regard the uses to which man puts his faculties—how much misery he might spare himself—how much rational pleasure he might command. In this way I have acquired knowledge of man, and this experience, though it does not fit me to be a teacher, yet enables me to give some wholesome precepts, and my regard for your personal welfare makes me willing to give you advice. More I cannot do; yet in this way I may be of service to you, and lighten the burden which you sometimes think weighs heavily.

“You were taught in infancy to pursue the right and shun the wrong, by special precepts which applied to each thought and action. When these precepts became engraven on your mind, experience of the world and interchange of ideas with your fellow-mortals both modified and confirmed them. They then became general principles, such as now govern your conduct. You have long since received all the instruction necessary to form your moral character, and whatever is wanting must be supplied by yourself, if it be not now too late to give a new direc-

tion to habits which appear to be firmly fixed. You may still improve so long as you are with me, for although I may destroy, I often bring to view and even throw a lustre on many objects which have been hidden from sight. I know you believe your disposition was not studied by those who directed your mind, by which error you imagine a bias was given to your feelings and habits which is not in harmony with your natural disposition. In short, you think, that by a different mode of instruction you would have been formed a man of more marked character, and consequently have made in the world a display you find yourself unfit to make now. Every day you say inwardly, that you have about as much to forget as to remember, of what you have been taught. It is possible every one thinks as you do when he has attained your age. Yet it is not certain, that under a different method of government you would have been a better or a happier man; for, after all, these are the two points to be aimed at. Do not, therefore, complain of what you are, but study to make your character better than it is. To do this, occupy your mind with useful studies which will bring forth wise reflections; make every effort to arrive at purity of heart; guard yourself against repining at your condition, but bear it with cheerfulness even if it be less good than you think you merit. Watch over and control the infirmities of temper which are apt to beset people as they advance in life, and let not the decay of bodily strength cast a shade over the vigor of your mind. Look not abroad; but with an earnest intent to be better, look within yourself for the comfort you may stand in need of. By doing thus you will keep your faculties in healthful exercise, their strength will remain longer unimpaired, and you will pass on with a firm step to the end of your career. At the same time you will acquire peace of mind, an object beyond all price; and may indulge the cheering hope, that you carry with you in spirit the materials to form a more elevated and brighter character in another state. I have been your companion through a term of life longer than that which falls to the lot of most mortals; do not depend on my being with you much longer; though this thought should not have an effect to create sadness, for to the good death has no terrors except those the imagination clothes him with. Cheerfulness in old age

is as pleasant to behold as is gayety in youth. It is the evidence of a contented mind, and a partial token of a well spent life. Remember the point of time you have reached *this day*, be grateful, and do not misuse the gift."

At the close of these words I waited in expectation of hearing more, but no sound coming to my ear, after a short interval I looked up and nothing was to be seen. The glass presented its smooth surface, but no form was there to continue the pleasing dialogue. Everything about me looked as it did at first, yet on my ear still rested the words, 'Remember the point of time you have reached *this day*.' My senses seemed to awaken, and I then bethought me that *this day* I was sixty years old.

T. W. S.

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#### ART. VII.—CHEAP LITERATURE AND THE NEWSPAPER PRESS.

WITHIN a few years past, as everybody knows, the writing, printing and circulation of books have been increasing with extraordinary rapidity. Indeed, ever since Peter Schoeffer, fellow-worker of Faust, set up his metal types in the city of Mentz, about the middle of the fifteenth century, the progress of book-making has been one of marvellous swiftness. Millions of hands, restrained before, finding a channel open, have seized their pens and poured forth upon the world a tide, either of wisdom or of folly, as the case happened to be, sufficient to work some remarkable result. What prophet, of even the most sanguine temperament, could have predicted the changes that have been thus wrought within the short space of these four hundred years?

If Christianity is the comprehensive, vital principle which we believe it to be, then it has intimate relations with all the lawful employments of human life. Nothing is exempt from its control — business nor amusement, action nor study. With all human interests it has something to do. To all conditions and pursuits it has something to say. The efficiency of our faith, as it dwells in the secret heart, is manifested in its minute and thorough applications to the most various and dissimilar positions in which men can be placed. One of the greatest wrongs ever inflicted on religion

is in conceiving it to be something that ought to be separated from our common avocations. The Gospel is in no danger of being contaminated, or of losing its divine energy, when it is brought into close contact with any right undertaking. Its office is to sanctify life. And though we may resist its admonitions, neglect its promises, scorn its benign precepts and set at nought its holy authority, we cannot, by whatever our frail mortality may do, defile its original purity or tarnish its heavenly lustre. We honor it best by giving it a wider sway. We raise its dignity in the eyes of the world, whenever we afford new illustrations of its righteous spirit, in the humblest sphere. No task that a man's hearty labor can be put to, is beneath the notice of Christ, or his genuine followers. Bring Christian principles to cover any new field of human endeavors, apply them so that they shall be felt and their fruits seen in one new department of human toil, and you win a noble triumph for your Master, for the Church and its Head. To every real Christian these truths are, or ought to be, familiar.

Our purpose now is, especially, to inquire if they may not be applied to the writing and reading of printed publications; particularly of periodical publications, newspapers, and such other serial and cheap works, as come under the same general description. The printing-press, for it is the custom to personify that useful agent, in a state of such diffusion of elementary knowledge as obtains among us, wields an immense influence. For good or for evil it operates, and must plainly continue hereafter to operate, powerfully. Like other strong forces exerted on a large scale, it is capable of doing indefinite mischief as well as bestowing unspeakable benefactions. Its power for harm is proportioned to its power for good. Everything depends on the moral control that regulates it, the moral direction given to it. Let it follow a high aim, be guided by a lofty integrity, and it becomes an instrument of vast utility, of most solemn significance. Conceive it to be put under the unprincipled management of reckless, insubordinate, vicious minds, and how soon it may corrupt a people's heart, nullify their laws, abrogate their government, undermine their best institutions, and despoil them of their righteousness. Does it not become, then, a matter of pressing importance, that its moral character be conscientiously considered?

There is room for a great deal to be said respecting the flood of exceedingly cheap literature of which the age in general, and booksellers in particular, make so loud a boast. Exceedingly cheap literature has undoubtedly become, after making all due allowance for a reduction in the quality of type, paper and binding. Considering the competition created by the multiplication of book-manufacturing establishments through the civilized countries, no other result was to be expected. Demand and supply have acted and reacted on each other in a perpetually stimulating process, provoking from their obscure retreats a throng of loquacious authors, some inspired and others hungry, till the rage — rage of starvation and the divine frenzy combined — has come to be tremendous. For a moderate fortune, comparatively, one might now-a-days purchase a library equal in size, to say nothing of quality, to the Alexandrian. For a few shillings our enterprising bibliopolists will now equip the amplest shelves with volumes, learned or other, of poetry and law, fiction and theology, voyages and biography, travels and history, and the whole circle of the sciences. And this is a subject of congratulation. We would not breathe a whisper of lamentation that such a state of things has been introduced; let us glory in it rather. It is a noble achievement. Knowledge is a grand blessing. Ignorance is fatal; it was never the legitimate parent of a decent offspring. Universal education, notwithstanding all the foolish declamation, the school-boy exaggeration and rhodomontade that in sweeping generalities are lavished upon it, remains a very sublime idea. But why should we deceive ourselves? It would be weak enough for us to be duped into the notion, that all these outward signs are infallible proofs of an enlarging knowledge; that all these writers are men and women of profound genius, or even strict honesty of purpose. We must examine and discriminate, or we shall be cheated. We must take heed what we read, as well as observe the Apostolic precept and take heed what we hear. Let the community fully understand that not everything that gets into print, gets there by virtue of any merit of its own. No small portion of it might be included justly under Carlyle's definition — "a non-entité, embodied with innocent deception in foolscap and printer's ink, and named book"; and in yet other cases we are obliged to question

even the innocence of the deception. Amidst so much chaff and so little wheat, we must choose, and choose carefully, or our fare will be poorer than the prodigal son's. If all the printed material that finds its way upon counters in this nineteenth century were of sterling value, the product of a high order of talent and a pure morality, the renovation of the world needs not wait the tardy lapse of many years for its accomplishment.

The chief purpose of reading, it must be admitted, is to excite and encourage thought, to strengthen the mind's own capacities, to enable it to think for itself. Even the furnishing of information is secondary to this. Now when reading is carried beyond the bound where it fulfils this office, it begins to be worthless. Too many books may provide the temptation, and thus do a serious injury to habits of solid reflection. The mind is pampered to a gluttonous excess, beyond its power of digestion, and so the mental stature is dwarfed. "It is a vanity to persuade the world one hath much learning by getting a great library," says an old author; "as soon shall I believe every one is valiant that hath a well-furnished armory." It is a pernicious mistake, too, to imagine that when much has been read on a given subject, that subject is mastered. We have often thought this a prominent danger, connected with the system of Lyceum lectures that has become so popular among us; and for that reason have not felt unmingled regret that more recently their popularity has waned. To give the young the impression that because they have heard or read a course of treatises on any topic, they therefore understand it, and may be satisfied without going further, is to blind them with a sad delusion. It is to betray them into a false confidence, and puff them up with a belittling vanity. If there is anything that puts sound science in peril, anything that lowers the literary standard and exposes us to a superficial life, it is this. Patient, long protracted, laborious study must continue to be the indispensable condition of intellectual eminence and success.

It is not the least of the dangers attending the extension of cheap literature, that it may unite with other causes to diminish men's respect for secluded contemplation. The tendency now is quite too much in that direction. Deep and lasting works are "born of silence." The bustling for-

wardness of the times interrupts that stillness of solitary meditation, in which true greatness finds its most sustaining and congenial atmosphere. The age has too much haste, and too little stopping to take breath. The eyes are more used than the brain. There is small disposition to emulate that Thracian philosopher who is said to have voluntarily destroyed his own sight, that he might labor the more freely in the discovery of immortal truths. "Many run to and fro," but the effect is not always that "knowledge is increased." The hurry that characterizes other matters — commerce and travel, creeps into our literary customs. Men measure their attainments by an arithmetical computation of the number of pages they go over. Ideas are sacrificed to words. The rule to "proportion an hour's meditation to an hour's reading of a staple author," has but few observers. And yet it is not a mere acquaintance with facts that gives the mind intelligence, or the power of intelligence. One of the first wants of the day is a more complete development of the faculty of thinking. So far as the distribution of books, by means of lowering their prices and putting them within the reach of the multitude, helps that sort of culture, it is an inestimable blessing. When it ceases to do that, it no longer deserves our patronage, and the high-sounding glorification of it is thenceforth turned into "wasteful and ridiculous excess."

Still another qualification of our confidence in the desirableness of an unlimited diffusion of books arises from the fact, that among such a mass of material there must be much that is essentially and positively bad in itself, much that has a moral character decidedly and directly hurtful. We need not rely on any *a priori* reasoning, any alleged imperfection in the constitution of human nature, to support this statement. The facts learned by observation speak for themselves. We find setting through our streets, into our dwellings, from city to city, and from the metropolis into the country, a tide that bears with it an appalling amount of sheer nonsense, unredeemed flimsiness. Purchasers suppose, that because they get so much bulk for their money, they of course get the worth of their money. There could not be a more egregious blunder. Publishers do not in every case, like honest apothecaries, label their poisonous drugs. There are loads of books emptied daily

into the market, which instead of imparting to the reader's intellect, will or affections any healthful spring, kindling in him any pure emotion, or nerving him for any manly struggle, only enervate and defile him, eating away all the elastic energies of his being. There is just attractiveness enough in their style, or just fascination enough in the succession of incidents they narrate, to make them palatable to a diseased, unnatural appetite. Proceeding from a morbid fancy, they generate a deadly contagion. Perhaps their title is captivating; perhaps their prefatory manifesto has so much of arrogant pretension as to impose on the credulous, or so much of assumed modesty as to mislead the well-disposed, while the adder-sting and the serpent-tooth are carefully hidden till the wound is inflicted. We do not speak now of the very worst species of publications — those forbidden by the legal statutes, openly and avowedly infamous, whose sale is visited by legal penalties. We speak of others, that the law does not and cannot easily suppress; in which the false intention is disguised, the diabolical impress concealed. They come most frequently in the form of vapid and silly romances. There is a tissue of improbable events, strange, artificial occurrences, set forth with the trick and tinsel of a meretricious rhetoric. They appeal to all the baser elements in our nature. They minister to a depraved curiosity. They suggest no elevating conceptions, call forth no generous resolves, prompt to no disinterested deeds, instil no right principles, awaken no holy aspirations. A group of unworthy characters are set forth to utter sickly sentiments, and practise detestable vices. If we complain that villainy is represented as successful, sin garnished and clothed in fine raiment, knaves pictured as happy fellows, debauchees as gentlemen, and treachery and blackest guilt unvisited by any adequate chastisement, — why, then, forsooth, we are told that iniquity does not need any external punishment, that it is its own retribution, that things are here only represented as they are in actual life, and that all the novelist has to do is to go on dressing up pollution and publishing the arts of vile rascality! The awful accountability is not to be escaped in this way. Before the solemn judgment of Heaven, at the tribunal of Him who looketh on the heart, such shallow excuses will avail nothing.

Conscience will be interrogated there by a severer questioning, and for every idle word he who gives it utterance or publicity must answer.

It is impossible we should be understood in these remarks as depreciating all works of imagination; pronouncing them all deleterious and immoral; opening a crusade against the whole department of fictitious composition. Our moral code is not quite so ascetic yet, and for the love we bear to the mind's beautiful and delicate creations, we hope it never will be. We have never been able to conceive the state of feeling in which so bigoted, so narrow an opinion could be entertained. It is the very abuse of this department, it is the wrong done it by those who trespass on it with unworthy feet, that furnishes in part the ground of our censure. The imagination is insulted, when its right sphere is invaded by the foul tongues of these presumptuous tale-mongers. They betray uninformed and weak-minded persons into an unjust estimate of what the province and character of imaginative literature are. They occasion a disrelish for its legitimate, wholesome nourishment. They stultify the mind, stain the heart, and destroy all its capacity for appreciating what is fairest and noblest in the universe. They train up a generation of effeminate, mawkish, moonstruck sentimentalists, fit for none of the rough, practical uses of life, regarding love-making as the grand business, or sighing for a return of the chivalrous days of Richard and the knights errant. Any careful observer cannot have failed to notice that works of this description have of late been multiplying in our community. They are imported with great pains from the artificial society of older nations. Feeble imitations of them are executed by our small authors at home. If they can be disposed of for any price among us, it is a sorrowful indication of the condition of the public taste and the public virtue. We have wished at any rate to enter our earnest protest, our serious remonstrance, in the name of good literature, of humanity, of religion and God.

But let us pass on to periodicals. On those that take the form of pamphlets — the magazines, issued at intervals of a month, longer or shorter — it is not our intention to dwell at any length. Whoever has travelled through the country and observed the ornaments that decorate the tables of

parlors and chambers in hotels and private residences, as well as milliners' windows, or has made inquiries in the quarter where accurate information might be acquired, must be aware how extensive a popularity this species of reading enjoys. As pecuniary speculations, many of these publications fail; but then the competition is enormous. We cannot speak of works of this class in a carping tone. It would not be becoming in us, through these pages, to pass any denunciatory judgment. It is rather our privilege to believe, that in many instances they are under the control of right-minded, conscientious men. We often find a sprightliness in their sketches, a truth to nature in their descriptions, a piquancy in their satire, and an amusing assemblage of incongruous things in their editorials, that are quite felicitous and praiseworthy. They not infrequently, as they always should, represent goodness of heart and life as really, not shabbily, a crown of honor and a source of pleasure and peace, while vice disgusts, nauseates, wears an external hideousness, and bears about with it an ever-consuming, all-embittering corruption within. We would only suggest how widely scattered the injury must be, when it is otherwise; and inquire whether a reduction of their number might not be advisable, accompanied by an improvement of their character in equal ratio. No small proportion of that very description of compositions we have been referring to above, as cheap literature, is communicated to the world through these channels. What applies there, applies to some extent here, therefore. Should not the editors of these magazines make it their beneficent vocation, to elevate the common taste till it relishes substantial nutriment and a refined wit, instead of condescending to cater to its present imperfect and ill-regulated demands?

Leaving this class of works, let us look at the prominent position held at present by the newspaper press alone. We say, the efficiency and the universality with which this agent acts on the civilized world, claim for it our deliberate attention. Where is a family without its newspaper? You will find it on the rich banker's table, and on the ottoman in his lady's drawing-room; in the nursery, and the shop; in the country laborer's pocket as he goes home from the village post-office; carefully laid away in a corner of the log-cabin on the farthest frontier; in the hand of the stout

mechanic as he sits resting a moment in the intervals of his toil. To many abodes some dozen of these miscellaneous messengers come, morning and evening, from all parts of the globe. To persons of leisure they furnish the amusement and the gossip of the breakfast-table. The honest farmer slowly pronounces their syllables to his listening children by dim candle-light after the day's work is over, as if they were his law and gospel. Not a few unsophisticated beings, whose experience has not yet been large enough to make them wiser, quote "the paper" as authority from which there can be no appeal, and try with desperate efforts at fidelity to echo its varying tone, and shape their views by its uncertain standard. As soon as a village begins to thrive, it begins to think of setting up its printing-press, and the forth-coming sheets are eagerly looked to by a trustful population as an "inexhaustible repertory" of all sorts of argument and anecdote for the elucidation and adjustment of local and national questions. Now it is impossible that an instrumentality so almost omnipresent should not be among the most operative causes that mould the public customs and guide the popular opinion. It not only expresses, but it helps to form the prevailing sentiment. How elevating and ennobling the influence, which we may suppose to go forth from the thirteen dailies and some thirty weeklies that are sent abroad from the printing-offices of this city! Admitting that public opinion is that fearful thing which most men hold it to be, the remark attributed to Napoleon, that four hostile newspapers are more to be feared than a hundred thousand bayonets, does not over-state the truth perhaps, nor detract much from that *kind* of courage that its reputed author was most distinguished for. What the influence of this sort of writing would be if it should go on hereafter, accumulating its power as it has for some time past, one would hardly venture to predict. The first weekly gazette in the English language, the "English Mercurie," was published, we believe, no farther back than the time of Elizabeth, for the purpose of informing the people of Great Britain respecting the stirring events of the continental campaigns, and especially the movements of the Spanish Armada. And the great proportion of the present newspaper circulation has been the growth of the last century. In the year 1724, we find three established journals

spoken of as circulated in England; in 1790 fourteen millions, thirty-five thousand, six hundred and thirty-six single papers were sold in that kingdom. In 1828 the number of newspapers issued in the United States was estimated to be eight hundred and two. At present the number is almost incalculable.\*

Now let it be remembered, that not editors and publishers alone are responsible for the moral and literary character of the journals they issue. The whole community are responsible. Individuals are responsible. If it is a fact that they are under the sway of an editorial class, they should sedulously see to it that this sway does not pass into a despotism. They should no more allow themselves to be dictated to and blindly led by such a body in their political, social and literary creed and conduct, than by a dogmatic priesthood in their theological affairs. Weighty as the effect of the newspaper press on the public must be, the well-informed portion of that public have a perfect right, in their turn, to decide very much what the kind of that effect shall be. The nature of the demand will go far to determine the nature of the supply. It is right therefore, and essential, that the whole community should inquire what the errors and sins of the newspaper press are liable to be, that they may be protected. Possibly they all have a deeper interest than they are fully aware in the question.

The simple consideration of the amount of time devoted to perusing the contents of the weekly or daily sheet, is by no means an insignificant one. Reckon the hours spent in this way by the entire populace, and what a vast sum of hours, months, years, will soon be counted, — either wasted or improved. Suppose it is column after column of unrelieved trash you read, collected follies, idle scandal, empty rumors, unprofitable controversies on unimportant topics, stupid anecdotes, crude essays, narratives of improbable and marvellous incidents printed for the sole purpose of attracting a gaping wonder, — and what benefit, in the widest range of possibilities, can you expect to reap

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\* D'Israeli tells us that the first newspaper in Paris was published about 1632, by Renandot, a physician, who fell into the practice of collecting news for the amusement of his patients. He also suggests that the title *gazetta*, applied in Venice where the first newspaper in the world was issued, may have been "derived from *gazzera*, a magpie, or chatterer."

from the strange agglomeration? In this human life, so crowded as it is with opportunities for useful, beneficent, manly action, so sacred as it is in its import, so stern in its calls for earnest work, so importunate for instruction, so tried by suffering, and rendered precious by ennobling pleasures, so sublime in its intimations and prophecies of the eternal life hereafter with which its destiny is joined, how shall we find time to squander away in an indolent entertainment of the faculties, which does not even merit that name of entertainment, and leaves no trace of honorable impressions?—Again, referring to the contents of the newspaper, take the part that, to all but business men, seems most devoid of consequence, the advertisements of merchandize. Doubtless these are often the most harmless, and often the most serviceable communications to the public. And yet signs of iniquity are sometimes seen there. Mischief is plotted, and comes, with unblushing front, out of its dark dens and lurking-places into the light, there. Without particularizing more definitely, it is enough to say that things are paraded forth and offered to society which are worse than a plague to it. What the law cannot do, and what the conductors of the prostituted paper will not do, let a conscientious and resolute public take it into its own hands to do, by discountenancing and resisting such indirect impeachments of its own virtue. In this same advertising department falsehood occasionally tells a lying story, in the anxious attempt to attract a crowd of purchasers and procure a gain-getting traffic. But sensible individuals know very well how to take these eulogistic passages, we suppose; they are apt to suspect that the professed kindness to the short-sighted buyer, and the fulsome praise of the unrivalled assortment, are not wholly disinterested; and so the nuisance, defeating its own end, will presently abate itself. In some of these pompous and even poetical descriptions of the wonderful qualities of wearing apparel, and the efficacy of certain nostrums and medicaments, there would be an inferior species of humor, from the grotesqueness of the imagery, if it were not for the sad reflection that somebody must be cozened by them. For it would be an excess of charity, to believe these dealers are such indifferent financiers and benevolent harlequins as to entertain the rabble at their own cost.

One class of papers — we are only surprised it should be patronized sufficiently to be so large as it is — take a peculiar satisfaction in presenting to their readers all the minute details of the most loathsome and disgusting crimes that are committed far and near. A like sanguinary disposition appears in the unaccountable fancy for gathering together the recitals of all manner of mischances, prolonging the chapter of accidents, horrible catastrophes, awful calamities, shocking explosions, and every conceivable terror; though these have the partial apology of heightening our sense of our frailty, showing us through how many paths we can run into suffering and destruction, and cautioning us from incurring similar misfortunes. But for the other practice, that of minutely portraying every feature of depravity, every instance of guilt, real and imaginary, actually occurring, or the product of some fertile invention, we can construct no adequate excuse. It familiarizes to the mind offensive pictures. It leads the young to treat violations of Divine and human law as trifling matters. It suggests vicious courses to those who have not yet entered upon them. It gives the fatal bias to some that hitherto have been only leaning towards transgression, and plunges them into the descending career that ends in ruin. It is quite supposable that there may happen instances in which the publication of the record of a criminal trial, for example, may be harmless, or even salutary. But it is preposterous to pretend that usually such reports are otherwise than demoralizing in the extreme. They amount to a systematic schooling of the uninitiated into the vile mysteries of sin. They furnish a text-book for degradation, with rules and examples. They introduce thieves, cut-throats, robbers, swindlers, seducers, forgers, and incendiaries into company where their personal presence would never be tolerated. If we are brought to the miserable, sinning victims themselves, let us speak gently to them, as Christ would, and compassionately entreat them to return to brighter and more peaceful ways. But, by common consent, let these images of their wretched lives thrust before us with a gloating satisfaction that loves to feed on garbage, or in a vein of wicked pleasantry that recommends baseness and delights in a brother's fall, be ejected unceremoniously and promptly from our fellowship.

Another point to be examined, is the relation that newspaper literature bears to the standard of general literature. In one sense, these smaller journals give a direction to the popular reading. They infuse a certain taste, and besides, they place newly issued works before the community, and undertake to utter a sentence upon them, recommending or condemning them. Men of intellectual habits, of course, would not derive their estimates solely from this source, nor regulate their purchases by any other than the decisions of their own independent judgment, or some high literary tribunal. But with a multitude the case is different. To a degree the newspaper partakes of the character of the quarterly or monthly review. It is critical, and by its critiques some persons are guided, some works have their fortune made or lost. Now is it not a serious and responsible office to be entrusted with, to have the guidance of the popular reading, even in any inconsiderable measure? Can it be discharged thoughtlessly with impunity? Is not the whole puffing system, not only baleful in its general influence, but dishonest, — dishonest to the reader, dishonest to the author, dishonest to the cause of sound learning? It is well understood that with some journals, — not with all by any means, but with some, — this subject is left to be conducted on the most venal principles, or no principles at all. A writer condescends to puff himself, or to pay the organ for puffing him, or at least helping to swell the wind-bag; and a few shillings more or less of price determine what encomiums shall be lavished upon a book, and with how much heralding and laudation it shall be ushered before the world. The business is gauged and marked with as much accuracy, as a retailer's yard-stick or balance measures the stipulated quantity of goods. It will be laying down no very startling proposition, we presume, to affirm of any man who will allow the mind's immortal treasures and the interests of sound knowledge to be thus dealt with through his means, that he is entitled to no place of respect in the republic of letters. Let us beware how we commit ourselves to his piloting.

But probably the sins of the newspaper press which are most frequent and glaring, if not in fact the most flagitious, are those which appear in connection with its political aspect and discussions. In this country every party and

section of a party in politics, as every sect and subdivision of a sect in religion, is allowed to have its organ, and thinks its freedom grievously abridged, if it is not suffered to speak out whatever its will may dictate. The consequence is, that both partisanship and sectarianism rush into more flagrant excesses, more exclusiveness and denunciation, than would be possible without these stimulating helps. Our form of government is precisely such an one that, while it encourages every man to feel that he has a right to express himself in relation to its administration, it yet imperatively requires, on the part of the people at large, in order to its permanence, success or security, a higher order of intelligence than any other on earth. If we have not sound sense and enlightened views, we are nothing. Yet to open our periodical issues, on the eve of a national election, who would imagine that such a truth had ever dawned upon the minds of the citizens? There are some editors, noble examples, that preserve their moderation, trespass on the sanctity of no man's private reputation, respect the rights of an enemy, and restrain their speech within the bounds of decency, truth and justice. They aim at a fair, courteous defence of cherished principles, ardent perhaps but never insolent; and they seek with all their honest might to implant the convictions that are dear to their own hearts. Honor to them for the light they give and the hopes they inspire and sustain! Who, when he seriously deliberates, can doubt one moment, whether such a blameless course is the wisest, the best, the noblest, the most politic and effective even, in the long run, and the only one that God can sanction or the better verdict of humanity approve? And yet here, on the other hand, are masses of calumny, vituperation and ribaldry; billingsgate too low for the stable or the gaming-house; ruthless onsets upon inoffensive characters that are unfortunate enough to be candidates for official stations, and sweeping condemnation of every living soul that is so presumptuous as to have an opinion of his own, unless that opinion squares with the party cry. The editors are faithful disciples, in fickleness and suppleness, of that prototype of their order, Marchemont Needham. Weeks and months, these political papers, so styled by courtesy, are absorbed and swallowed up, not in a spirit of generous patriotism, not in an ambition for a tho-

rough statesmanship, not in a devoted study of political measures and courses of policy, but in petty strifes, sectional discords, personal bickerings and animosities. They are steeped and saturated with a drivelling passion, a blustering vulgarity, much more befitting the cock-pit or the boxing-ring than the hallowed arena where the civil state of millions is put at stake and passed upon. With a perseverance in malice worthy of a better cause, they go back to the remotest periods in an obnoxious individual's life, scent out the foibles of his youth by that peculiar instinct they are so richly gifted with, fabricate charges where they are wanted, and hunt him down by every injurious imputation. Committed to one particular cause, and that one not seldom self-interest, they are effectually cut off from advancement, from receiving light or imparting it.

We mourn the sins of our country, the iniquities with which as a nation we stand chargeable before earth and Heaven, the stains of blood and cruelty and blackness that rest upon our robe. The worst and darkest of them all — the parent of them all — is, that a wicked divorce has been decreed between our government and our faith, our law-making and our religion, between politics and principle, statesmanship and virtue. Our rulers are not chosen for their moral soundness and integrity, their consistency or their righteousness; nay, too often that does not enter in among the least and more insignificant qualifications. It is put lower in the scale than physical comeliness! In bringing about such an order, or such a disorder of things, a profligate press has done its full share. Mr. Jefferson's observations on this evil, in his second inaugural Address, in which he takes the ground that the firmness of the nation is adequate to any degree of this sort of trial, are more complimentary than safe. It is right, that every sincere conviction of every name should have a free voice. God forbid it should ever on these shores be otherwise! It is *not* right, that licentiousness should be defended and triumph under the title of the liberty of the press. God save us from that perdition! We shall never be a rightly governed people till we are a rightly-instructed people. What more active instrument of such instruction than a rectified, high-principled newspaper press? By that method, or by some method, and by all methods, we must be

renewed in the spirit of the mind, or we shall never prosper—never work out a political, or a personal salvation.

We have spoken thus of the perils and vices to which our common periodical publications are exposed. Numerous and threatening as they are, they may all, by rigid effort on the part of their conductors, and a correct tone of feeling through society, be escaped, and then such works will be blessings of indescribable worth; they will deserve the praises which it is the modern fashion to heap upon them; they will challenge from us all the respect that has been paid them by such men as Dr. Franklin and Dr. Johnson, the latter of whom in his more advanced age is said to have remarked, much as Scott remarked of individuals, that he never met with a newspaper without finding something he should have deemed it a loss not to have seen, never without deriving from it instruction and amusement. But if they yield, as it must be confessed they too often do, and become but filthy "scavengers of the world's highways," they can only be subject to the opposite sentence of Coleridge, who calls the poring over such productions a destruction of time—"a sort of beggarly day-dreaming, during which the mind of the dreamer furnishes for itself nothing but laziness." To "laziness" we would add, moral decay, perhaps dissolution. What we have desired especially to insist on, is the necessity of personal vigilance and care. Any change for the better must be gradual; it will never be introduced at all, unless the individual, throwing off no responsibleness upon his fellows, takes up the burden of attention and admonition and example of himself. Whoever finds works making their entrance amid the sanctities of his fireside, which bear the stamp and seal, not of a pure morality, but of a wanton recklessness, let him, as a Christian, spurn them from his home. Let him not only refuse to pay for and receive and encourage them, but let him, on all fit occasions, frankly and fearlessly tell his reasons. Let him remember the hallowed treasure lodged in the sinless breast of childhood, and not suffer that to be defiled, and its tastes perverted. Let him shield the young from such contamination. As a good citizen, as a faithful father, as a true Christian disciple, as an upright man, let him make his voice heard for truth, wisdom, human welfare, progress and holiness. Let him heed the solemn counsel of the an-

cient Lawgiver, and let the words which he keeps in his heart, and teaches diligently to his children, and talks of as he walketh by the way, as he lieth down and riseth up, and which he writes upon the posts of his house and on his gates, be those words of commanding and venerable majesty, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." So may he serve his country and his country's Almighty Protector, keep his hands unsoiled by guilt, his mind sound and free, his spirit at peace and strong, and have the light of the Lord's countenance lifted up upon his habitation.

What has been advanced by our own countrymen, if said in season, might go some way towards forestalling criticism from abroad. But that criticism has not been spared us; it has been poured out in no stinted supply; and we are left either to be angry and resentful, or to be indifferent, or to attempt to profit by it. Great Britain has been peculiarly profuse of her counsel, and has perhaps fulfilled the functions of her maternal relation, rather by the frequency and directness, than by the spirit and temper of her chiding. Not one year out of the last six at least has passed without some evidence on the part of the "Quarterly," of its recognized and felt obligation to give line upon line and precept upon precept. Another journal avows, that "the newspaper offices may be said to be to the Americans generally, what the gin-palaces are to a portion of the London population — the grand source whence they derive the pabulum of excitement." As to the notorious articles in the "Foreign Quarterly," which appeared some three years since, the antidote to their extravagance may be found sufficiently in the decent moderation of the "Edinburgh," and the express reply of the "Westminster." The tourists, too, have afforded this topic a large place in their invaluable reminiscences, and have trodden, each in the steps of another, with singularly scrupulous *esprit du corps*. We have only, in answer, to offer these brief considerations. Such extraordinary unanimity naturally begets a suspicion of a little borrowing and lending. Each voice has not quite the value of independent and original testimony. The lampooned, too, are not very apt to feel much indebtedness to the vehicle through which the pasquinades are communicated. Besides, if these authors suppose that they

are persuading any credulous souls into the belief, that far worse papers are not printed in London every day than on this side the sea, we must disabuse them of their error. They should know the subtle power of a petty jealousy, and seek to understand what is ill-graced, and what becoming between those who have faults in common. Beyond this we have only to add, that extreme sensitiveness on our part only betrays weakness; that recrimination will never rebut the sweeping declarations our friends have been continually repeating since Rev. Sydney Smith — peace to his laughter-moving memory — with a few dashes of his brilliant pen gave us over to mental darkness in a single paragraph; that slander will always “plague the inventor” more than the slandered; and that the best use we can make of an overstated censure is, to be reminded of those real deficiencies that yet remain, and of which conscience may yield us all the needed knowledge.

When the possibilities of good are regarded, that lie within the scope of a newspaper’s purposes, it really appears no trivial or ordinary thing. What various and thrilling messages does one such swiftly journeying courier, with its diversified and mingled contents, bear to a thousand bosoms! Tidings from distant oceans, and across broad continents, to some sequestered cottage on a lonely hill-side, to elate with pride or joy, or to smite down with sorrow and confusion, some solitary dweller there. Learned statesmen change their far-sighted policy in obedience to its latest intelligence. It gives swifter wings to commerce. One little item in its mottled pages will agitate with alarm all the merchants and brokers on a great city’s exchange. It overwhelms communities with awe while it chronicles the mighty providences of God, and turns them pale and dumb with astonishment while it announces the overthrow of ancient dynasties, revolutions in empires, the success or the destruction of vast fleets and armies. It registers the marriage, and the death; — it tells in few and simple words the fact of sacred meaning, that contains beneath it an affecting tragedy for many silent breasts. It creates sudden rejoicing, and mourning. It stirs the enthusiasm of those who long for the improvement of their race, by its fresh accounts of new discoveries in science and philosophy, and new movements of philanthropy. Its list of disasters at sea,

and its notices of the passages of ships from port to port, convulse with agony to-day some — mothers, and fathers, and sisters, and lovers — who yesterday were happy ; and they give rest and satisfaction to the anxious and troubled, on whom a grief with which the stranger could not inter-meddle has been preying in secret for weary years. It makes some stout-hearted men wakeful all the night, and closes some long-waking eyes in a blessed sleep. It lifts up the lowly, casts the proud down ; it makes the penury of the trembling poor more frightful ; it suggests suicide to the starving and the broken-hearted ; it offers selfish hypocrisy one more brief triumph ; it rivets the chain of oppression ; it goads into more furious madness the violence of war. It scatters disappointments and hopes, pleasures and tears, on either hand, wherever it travels. This is no fanciful exaggeration, but the plain reality. And we venture to say it is more than can be affirmed of any volume ever written, of any work in the whole compass of literature, — Shakspeare's, Homer's and Dante's, not excepted.

What more is needed then, but that the conductors of these powerful organs should learn to feel the dignity of their vocation ; that they should make this science of journalism what it is capable of being, and what it ought to be ? We once heard the question asked, by a thinking man, — why might we not have in the United States a magnificent American newspaper ? And why might we not ? The external obstacles seem to be very few, and they might easily be reduced. We are troubled with no such governmental censorship as has at different epochs kept a tyrannical watch over the press in France ; the only censorship is that of an inquiring, many-sided, and therefore comparatively impartial public. We are embarrassed by no newspaper tax or duty, such as has been long imposed in the realm of England by the statutes of George III. and William IV. Nearly every facility would seem to exist to render such a project feasible, and give it a pledge of success. A journal like that we speak of should have for its editorial management more than one of the strongest, ablest, best-furnished minds in the nation, as some of the great papers in the Old World have, — minds that are marked by genius, talent, and tact, of a profound research, and a ready adaptability. In order to this, perhaps it

would be necessary that the number of our periodicals should be somewhat diminished, and the support now extended and divided among so many, combined and concentrated within a smaller compass ; otherwise the expenses of so costly an establishment as we refer to could not be sustained. The *Constitutionnel* is said to have had, at some periods of its history, if it has not now, a circulation among twenty thousand subscribers, and twenty thousand copies of *Chambers's Journal* are disposed of weekly. In a literary point of view, such a change would probably involve little loss, but rather no inconsiderable gain. And to effect this, our model newspaper must represent more than a single interest of the nation. Slighter shades of difference must be blended in a general and broad purpose. Minor causes must be merged in a grand common cause, which should rise up loftily and overtop all less concerns. As such an organ would foster, so it would soon indicate, a higher style of conversation and epistolary intercommunication, than now obtains among us. It should embrace a vast field of thought, from the more abstruse and recondite to the more playful and familiar. Something of the character of the voluminous Quarterly, the critical Review, the Edinburgh, the Dublin and Blackwood's, should pertain to it. Sportiveness, humor, and wit—only provided it be right genial humor, and a genuine tasteful wit—should blend with a staid gravity in its harmonious design. As much of real humanity and vivid intellect breathes and flashes in the pages of some of the pure and most reputable periodicals across the sea, professedly dedicated to fun and frolic, — in our opinion vastly more — than in many of much more dainty and prudish pretension. It should have the point of Junius, without one particle of spleen or malice. It should be independent of faction, clique, or sect, of prejudice and bribes. It should embody, if possible, the temper, aims and aspirations of a manly, generous-hearted, free-minded people. It should contain the debates of deliberative assemblies, the argumentation of thoughtful statesmen, the results of labor and study in all the professions, law, medicine, and theology, records of progress in the various sciences, lessons for the agriculturist, the manufacturer, the mechanic, statistics and theories of commerce, dissertations on the drama and the other elegant arts, the

pleadings of the philanthropist, and the gentle admonitions of a holy faith. It should be full of vigorous, throbbing life, and abhor stupidity. It should be liberal and righteous, battling with all narrowness and sin. It should be a supporter of our Constitution, and an enlightened advocate of the world's least considered inhabitant, and so worthily discharge no light portion of the exalted mission of this age and country. Its leading, inspiring idea should be as sublime as the idea of man himself,—the development and expansion of all his divinely given powers, the perfection of his immortal being. And it should be purified by the spirit that dwelt in the Prophet of Nazareth.

F. D. H.

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ART. VIII.—TRANSLATIONS FROM THE GERMAN.\*

THERE will doubtless be various opinions as to the value of these three additions to our literature. To some people all translations from the German (and we do not much wonder at it,) are a weariness of the flesh. Such seek probably for what they can never find. If they are looking for a really interesting, natural story, or a quite intelligible philosophical essay, done into English, they will look long in vain. The former is not in German as far as our experience goes, and the essay, to be thoroughly intelligible, must be read in the language in which it was written. The plain case is, that we must take nations and national literature as we find them. The Germans have enough that is good to repay the trouble of mastering their language, but it is of their own kind, and must be read always in their spirit.

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\* 1. *Flower, Fruit and Thorn Pieces, or the Married Life, Death and Wedding of the Advocate of the Poor, Firmian Stanislaus Siebenkas.* By JEAN PAUL FRIEDERICH RICHTER. Translated from the German by E. H. NOEL. First Series. Boston: J. Munroe & Co. 1845. 16mo. pp. 348.

2. *Correspondence between Schiller and Goethe from 1794 to 1805.* Translated by G. H. CALVERT. Vol. I. New York and London: Wiley & Putnam. 1845. 12mo. pp. 391.

3. *The Aesthetic Letters, Essays, and the Philosophical Letters of Schiller.* Translated, with an Introduction, by J. WEISS. Boston: Little & Brown. 1845. 16mo. pp. 379.

Of the three books before us, we feel ourselves drawn first to that of Jean Paul. "With all his faults we love him still." Goethe and Schiller are great names and them too we love, but if we had to choose from all the Germans but one, we should say, give us "Jean Paul the only." There is in him an originality, a richness of metaphor, a broad humor, to which we always return with new delight. He is suggestive too in the highest degree; and rightly understood, there is in his works a depth of wisdom, a liberality and right-mindedness, such as we find almost nowhere else. Huge he is and unformed; often, it must be confessed, tedious. His similes are far-fetched, his sentiment strained, his descriptions overwrought; but yet we toil not in vain amongst his rubbish. Our pains are always repaid with some rich jewel of illustration, or we find some great truth of life unawares.

The work of which we have here a translation is certainly less fitted to impress favorably an English reader, than several others which might have been selected from Jean Paul's writings. Yet on the whole the book is pleasanter reading than we should have expected. It is in form a novel, of which we have as yet only the first volume, comprising the history of "the married life" of the hero, whose "death and wedding" are still to follow. This strangeness in his titles is, as our readers no doubt know, one of Richter's peculiarities. The justification of it we are to see in the next volume. At the opening of the story, Siebenkäs, its hero, is just expecting the arrival of his bride, Lenette, from Augsburg, all things being in readiness for the marriage. The bridegroom's impatience is made to vent itself in the quite characteristic remark, that "*seeking* was invented by the devil, and *waiting* by his grandmother." She comes not, however, on that day, but the next, and the ceremony is duly performed. The reader has now to go on with the new-married couple in a course of constantly growing unhappiness, arising out of their entire unsuitableness to each other. He is a scholar, refined, sensitive, an ardent lover of nature, a philosopher; she simple, ignorant, quite uncultivated, and moreover, in the structure of her mind, wholly incapable of ever assimilating with him. Hence is made to arise, without absolute fault on either side, the most refined misery. We can hardly point out where either of them is

in the wrong, yet they go on, mutually estranging each other. The effect upon our mind is somewhat like that of one of Godwin's novels. It is painful, because it seems almost as if we might, in spite of ourselves, do just the same thing.

The details of their increasing poverty and unhappiness are very minute. Some of their difficulties are not unamusing. Take as an instance the following account of a morning's scene. As the only resource in their impoverished condition, Siebenkäs had conceived the idea of writing a book, and was on every account therefore exceedingly anxious to be undisturbed.

" 'O ! I will soon manage matters,' said he cheerfully ; and he set himself to work to-day more diligently than usual at his writing-desk, in order that by his 'Selection from the Devil's papers,' he might the sooner direct a considerable stream of wealth into his house. But now another sort of purgatory-fire, which I have been unwilling to speak of before, was kindled and blown into a flame around him, and he had sat roasting in it since the day before yesterday. Lenette is the cook, and his writing-table the gridiron. During the mute quarrel of the preceding days, he had unfortunately become accustomed to listen attentively to Lenette whilst he was writing. This confused his thoughts, and the slightest step, every little shock, affected him as though he were suffering from gout or hydrophobia, and continually stifled one or two young thoughts in their birth,—just as a louder noise causes the death of a brood of canary-birds and of silk-worms.

" At first he kept his feelings under tolerable control ; he reflected that his wife was obliged to move about, and so long as she had not an abstract body and abstract furniture to handle, it would be impossible for her to glide through the room as noiselessly as a sunbeam, or as her invisible good and bad angels behind her : but whilst he was thus listening internally to this *cours de morale* and *collegium pietatis*, he quite lost both his satirical conceptions and the context, and wrote worse and worse.

" However, on this morning after the profile-evening, on which their souls had shaken hands with each other and renewed the royal alliance of love, he felt he could go to work more openly, and said to his wife : 'If possible, Lenette, don't make much noise to-day ; it disturbs me in my labors for the press.'

" 'I thought you could scarcely hear me,' answered she, 'I glide about so gently.'

" Long after a man is past the years in which he sows his wild oats, he has still single weeks and days of folly to go through.

Verily, Siebenkäs made the above-mentioned request in a foolish moment; for he had now burdened himself with the task of watching, during the whole time he was thinking, what Lenette would do after receiving the petition.

"She tripped over the boards of the room and the web of her household work with light spider's feet, for, like other women, she had not contradicted with the intention of resisting, but simply for the sake of contradiction. Siebenkäs was forced to be very much on the alert to hear her hands or feet; but he succeeded nevertheless, and little of what passed escaped his attention. When we are not asleep, we pay more attention to slight noises than to loud ones: the author now listened to her every movement, his ear and soul were linked to her, counted her steps, followed her wherever she went,—in short, he was obliged to break off suddenly, jump up in the midst of the satire entitled 'The nobleman with the ague,' and call out to his creeping partner, 'I have been listening for hours to this tiresome tripping. I had rather you would trot about with two loud sandals shod with iron for beating time, than walk so; pray go on as usual, best one.'" — pp. 160—163.

This passage, and the whole account, of which it forms a part, of the annoyance experienced by the author from household noises, is somewhat remarkable, when we recollect the description of Jean Paul's own study, as given by Carlyle in an extract from Döring:—

"Richter's studying or sitting apartment offered, about this time, a true and beautiful emblem of his simple and noble way of thought, which comprehended at once the high and the low. Whilst his mother, who then lived with him, busily pursued her household work, occupying herself about stove and dresser, Jean Paul was sitting in a corner of the same room, at a simple writing-desk, with few or no books about him, but merely with one or two drawers containing excerpts and manuscripts. The jingle of the household operations seemed not at all to disturb him, any more than did the cooing of the pigeons, which fluttered to and fro in the chamber,—a place, indeed, of considerable size." — *Miscell. i. 9.*

We must confess to having never been able to recal this scene without a feeling of admiration not unmixed with wonder. But what shall we say now, to find that this apparently abstracted student was, at times at least, sensitively alive to every sound!

In the passage above given we have an instance of Jean Paul's habit of generalizing upon the peculiarities of women.

From any of his novels we might select pages of such remarks. In this one, for instance, besides a whole extra leaf on women's gossip, we have : —

“ Lenette had the womanly foible, that is habit, of disguising her reconciliation even after her anger was past — at least of deferring it, and proposing a re-examination of the processes after pardon was passed.” — p. 153.

“ He justified himself sufficiently, as he thought, [for employing a style of speech which his wife could not comprehend] by maintaining that she always had some remote conception of his meaning, even when he selected the most learned technical terms and the most choice allusions, in order to practise his ear to them. Women, he said, always catch a distant and indistinct glimmering of everything, and do not therefore waste the time which may be more profitably employed, in tediously investigating and weighing the words that are incomprehensible to them.” — p. 176.

“ A woman is the most inconsistent compound of obstinacy and self-sacrifice that I am acquainted with. She would permit her head to be cut off for the sake of her husband, by the Parisian executioners, but not the hair upon it : she can also deny herself much for the sake of others, but nothing for her own sake : for a sick person she is capable of depriving herself of three nights' sleep, but for the sake of her own rest she cannot break off one minute sooner her nap out of bed. Though neither spirits nor butterflies have a stomach, they cannot possibly eat less than a woman who is going to a ball or the altar, or who is looking for guests ; but should the doctor and her own body be the only just cause and impediment why she should not eat an Esau's mess, she devours it directly. Men, in their sacrifices, exactly reverse all this.” — p. 178.

“ At first the conversation of the two men fell, like that of women, upon persons, not upon things ; with this difference only, that they called their chronicle of scandal biography of scholars and historical literature.” — p. 197.

“ Lenette had two feminine bad habits. The one was, that of delivering every commission to the errand-girl in the room, and then going out with her and repeating the same order over three or four times ; the other was that, shout as loud as he might, she always asked first ‘ How ? ’ or ‘ What do you say ? ’ ” — p. 197.

“ Women like to put off ; men to act. With the former we best gain our ends by patience ; with the latter, as, for example, with ministers of state, by urgency.” — p. 311.

We stop in our extracts, not by any means because we have exhausted the store, but because these are enough to

show what we mean. How much truth there is in these characteristics of women, and others which abound in Jean Paul's works, it would be presumption in us to pretend to say. Amongst his countrywomen we have heard him quoted as an oracle on this subject, but it seems to us, we confess, not unlikely that his sphere of observation was too limited, for us to take him as the expounder of this mysterious text.

There are several other passages which we had marked for extract, but too much space has already been taken up in this way. One more, however, we give, as containing that remarkable allusion to the pearl-oyster, which in a modified form is found more than once in Jean Paul's writings, and which some of our readers may recognize as having seen elsewhere.

"Nothing tends more to excite our humor and render us indifferent to the honor of rank alone, than the circumstance of our being obliged to substitute for the respect due to our rank the honor to ourselves personally, or to our intrinsic worth, and to protect the inner man with philosophy against external injuries; when, like the pearl-oysters, we must stop up the holes that are bored by worms in our mother-of-pearl with the pearls of maxims: and pearls are better than uninjured mother-of-pearl — a thought I should write in letters of gold." — p. 256.

The sequel of the story is to follow in another volume. It is in amount this. The unhappiness of the married pair is aggravated by the discovery on his part of an unconscious affection growing up in his wife for a friend of theirs, and constant visiter, a stiff, formal pedagogue, between whom and her it is evidently the intention of the author to show an affinity. To secure her happiness, and for his own relief, Siebenkäs adopts the strange expedient, favored by an extraordinary resemblance between himself and a friend of his, of feigning death, and assuming his friend's name and place in the world; the friend, in the meantime, departing on distant journeys. Lenette is married to the man of her choice, but does not long survive, and finally Siebenkäs himself, having found a congenial spirit, is made happy.

In all this, there is, as is observed in the preface to the American edition of the work, an evident resemblance to the "*Elective Affinities*" of Goethe, "a story," the preface says, "on which all the phials of their moral indignation have been somewhat hastily poured by our English critics."

And yet the case seems to us a very different one. In Jean Paul's book, though there is occasional grossness and want of delicacy,—as in what German novel is there not?—yet there is nothing impure. The whole breathes a healthy air. The unpleasing details are subordinate to the general high tone of sentiment and thought. But in Goethe's work it is otherwise. There seems to us to be an air of voluptuousness about the whole book, whilst there are passages which surely no modest woman can, without a blush, confess to have read. If now it should be asked what is the moral of this book, we should hardly be able to point out any one truth which it is its purpose to illustrate, nor judged by certain critical rules, can it be said to have any moral at all. And yet it is full of instruction. It is the moral of a life—the life of a man full of all the best feelings of humanity, pure, generous, sensitive, suffering under one of the sorest trials which man is called to bear. The story is a painful one throughout. The fate of Lenette is a tragedy—a tragedy such as meets us on every hand in our everyday experience; a history beginning with joy and innocence, and going on through knowledge won by suffering to disappointment and death. We commend the book to our readers as worthy their notice, and we mistake if they can finish the yet forthcoming volume without finding their hearts deep-moved within them.

The "Correspondence between Schiller and Goethe" will probably be to many the most interesting of the three publications, whose titles we prefix to this article. It gives the letters which passed between these two remarkable men at the most busy and fertile period of their lives. As we read on, we are filled with amazement at the literary activity of which we here see the proof. We seem, as it were, to be admitted behind the scenes, and though we are no nearer the secret of how the wonders are wrought, we at least see the actors in their moments of preparation and rest. Few persons, we think, will read these letters without having their sympathies strongly awakened for Schiller. It is evident, almost from the first, that the spirit is struggling with the infirmities of the body. Almost every letter says something of ill-health and suffering. Yet with all this, he bears the heavier burden. He has the responsibility of the *Horen*, the periodical, with the publication of

which this friendship seems to have begun; at the same time he is engaged on those great works of his, now immortal; and yet with what an ever ready sympathy he enters into the labors of his friend; criticises his works at full length, and sometimes, it would almost seem, finds in them more than the author himself thought of!

But we by no means wish to institute any comparison here between the two friends. There has been only too much of that already. We fully agree with Mr. Weiss in his remarks prefixed to the translation of the "Aesthetic Letters." The two are to be considered rather as the complement of each other, than compared. "Neither was Goethe the whole man, nor was Schiller the less complete one, he has been represented. But it is in the very distinctness with which they developed respectively the two elements of Humanity, the Real and the Ideal, that we ought to discern, not only the special mission of each, but the still higher mission of both united."

The translation of the "Correspondence" we should judge to be extremely well done. We have not the original by us to compare, but the book sounds like English, and the metaphysical parts are well-nigh intelligible. We are sorry that the translator should have thought it necessary in his preface to assail with quite so much vehemence the discourse delivered before the Phi Beta Kappa Society, at Cambridge, in August last. By foul language the best cause is injured, and a bad cause not advanced. Such expressions as "pages reeking with calumny," "monstrous brood begotten by presumption upon a pharisaical morality," "nauseating insipidity," "puerile incompetence," are hardly decent in such a case. A difference of opinion will excuse some degree of warmth, but such violence as this is apt to inspire a doubt whether the judgment may not be somewhat blinded by passion. For our own part, we are not prepared to justify all that was said in the discourse alluded to; there are some things there affirmed of Goethe of which we never heard; but we have always supposed that nobody at all familiar with his private history, would think of setting him up for a saint, and even his admirers have not always been blind to certain defects in his character. We do not deny — no one can who reads his works — the versatility of his genius; we find in him much that is great

and admirable ; but the general impression left on our mind by all that we have read, seen or heard of Goethe, is of an intense selfishness. Nay ! take this very book, the "Correspondence" between him and Schiller, and let any plain man who knows nothing else of the two read it, and we are much mistaken if he does not get the impression, that whilst Schiller is full of admiration and love for his friend, Goethe seems to receive the incense of adulation as his due. Schiller pours forth his friendship and confidence, and Goethe replies, in a passage which has been purposely rendered word for word, as almost the only utterance of even so much : — "Farewell. Retain for me your so well-grounded friendship, and your so beautifully felt love, and be assured of the like from me."

The translation of Schiller's "Aesthetic Prose" is not a work to which justice may be done in so cursory a notice as must here be taken of it. It is a book which demands and deserves study. Either to translate or to appreciate it, requires a somewhat peculiar turn of mind. Not that anybody could read it without profit, but to gain from it all that it is capable of yielding, there must be some aptitude for such studies and some training in them too. The word *aesthetic*\* is almost new in English literature, but is only a new designation for a class of subjects with which we were not wholly unacquainted. The "Aesthetic Prose" is a collection of essays upon subjects connected with Art, as understood in its highest sense. The longest of these, and no doubt the most important, is the "Letters on the Aesthetic Culture of Man." These were written, it seems, at the instance of a friend and kindred spirit, the Duke of Holstein Augustenberg, who had invited Schiller to state in an essay his views on Beauty and Art. With us they gain a new interest, just at this moment, from their chancing to appear almost simultaneously with the "Correspondence" which we have just been noticing. We find here, more fully developed, ideas which occur continually in Schiller's letters to Goethe. Schiller was eminently speculative in the turn of his mind. He could do nothing without analysing and reasoning upon it. In this there was a marked contrast

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\* From *αἰσθάνομαι*, to feel. 'Applied also to the other senses, so as to signify to perceive, see, hear, understand.'—*Schneider*.

between him and Goethe, who could often do that of which he neither cared to, nor perhaps could, give an account. The drift of the "Aesthetic Letters" is, to show the great importance to mankind of the perception of the Beautiful. In doing this Schiller is obliged to admit the fact, often observed, that experience shows nations to have declined in greatness in proportion to their advance in art, or perception of beauty. But, he says, "it remains to be proved, that the beauty against which all historical examples testify, is the same beauty concerning which he intends to speak." He then proceeds to develop an abstract conception of beauty, on which he founds his argument in favor of art.

These Letters, though the longest, and no doubt, taken singly, the most important essay in the book, will yet hardly be as attractive to the general reader as some of the shorter ones. Of these the essay on the Sublime, beginning with the striking position, "no men must *must*," will be read with interest and profit, we think, even by those least in love with German metaphysics.

We must forego extracting the passages we had marked in this and some of the other Essays. This is scarcely a book to extract from, even if we had the space. To be appreciated it must be studied, and the study will be well repaid. The translation is good, and the whole made as intelligible to English readers as German metaphysics can well be made. Mr. Weiss has done good service to our thinkers and speakers in this, as he tells us, "labor of love." We especially commend to our readers the preface, both as an introduction to the work itself, and for the just and temperate views it takes of certain controverted subjects to which we have made allusion. What is there said of the comparison, so frequently instituted, between Schiller and Goethe, seems to us altogether just and well stated. "Where Goethe was deficient, Schiller abounded; where the latter yearned to express that which is absolute, the former fulfilled definite and ascertained limits. Both were earnest seekers after truth; it was for both the very condition of their existence, a demand of their consciousness which they never once evaded. But we attain a steadfast form of truth, and a harmonious development of human faculties, only by combining the results of both."

F. C.

## NOTICES OF RECENT PUBLICATIONS.

*A Chronological Introduction to the History of the Church, being a new Inquiry into the true Dates of the Birth and Death of our Lord and Saviour Jesus Christ; and containing an original Harmony of the four Gospels, now first arranged in the order of time.* By the Rev. SAMUEL FARMER JARVIS, D. D., L. L. D., Historiographer of the Church. New York. 8vo. pp. 618.

WE have here, in an octavo volume of over six hundred pages, the first fruits of Dr. Jarvis's labors as "Historiographer of the Church," (a title which, however he came by it, he seems somewhat fond of parading,) being only an "Introduction" occupied chiefly with settling disputed points of chronology. We by no means wish to speak lightly of the volume. It is evidently the result of much labor, though we cannot say that we think the writer has altogether succeeded in his object, or that the work will preclude all future controversy on the questions of chronology to which it relates. Some of his dates he undertakes to fix with a great deal more precision than the state of the evidence warrants. The task of determining the exact day of the Saviour's birth, for example, is perfectly hopeless, nor has the "Historiographer" adduced one particle of new evidence on the subject. He relies almost exclusively on the Roman census or enrolment mentioned by Luke, a record of which was supposed by several of the fathers to have been preserved in the public archives at Rome. We say *supposed*, for the fathers who refer to it, do it in a very general way, as to something the existence of which was to be taken for granted because the Romans were accustomed to preserve in their archives of State documents of this kind, and not as a record which any of them had ever seen. Dr. Jarvis quotes a long passage from a homily of the celebrated Chrysostom, delivered at Antioch, A. D. 386, and entitled "Homily for the birth-day of our Saviour Jesus Christ, which day was unknown until a few years since, when some persons coming from the West made it known, and publicly announced it." Chrysostom uses three arguments or "proofs," as he calls them, by which it might be known that the true day of the Saviour's birth had been ascertained. We had prepared a brief abstract of these arguments for insertion in that part of our article on the festivals of the ancient Christians, which relates to the time of keeping Christmas, in our January number, but afterwards cancelled it from a conviction of the utter worthlessness of the "proofs" adduced. Let us see what

they are. The first is the rapidity with which the observance of the day had spread itself, and the celebrity it had attained within the space of less than ten years from the time when it was first made known in the East; the second relates to the census already alluded to; and the third is derived from the supposed time of the appearance of the angel to Zacharias, and is founded on the assumption that Zacharias was high priest, which Dr. Jarvis with others admits to be false, not to mention other elements of uncertainty, or manifest errors, involved in the computation. The second of these "proofs" is that on which Dr. Jarvis relies. But his premises do not justify his inference. For admitting that a record of the "enrolment" existed in Chrysostom's time at Rome, there is no evidence to show whether Joseph and Mary were registered before or after the birth of Jesus, or that the date of his birth is mentioned in it. What Chrysostom says is, that Jesus was "born at the time of the first enrolment," and "the time of that enrolment" might be learned from the "ancient records publicly deposited at Rome." The whole passage is in the usual loose, declamatory and confused style of his popular harangues, and affords a very insufficient foundation on which to build an argument requiring accuracy in dates and facts.

But, says Dr. Jarvis, Chrysostom asserts that though the date, or the festival, of the nativity was unknown in the East until within a few years of the time in which he wrote, it was well known in the West "from the beginning," that is, from Apostolic times. Now Chrysostom does not assert this. The word which Dr. Jarvis translates "from the beginning," does not necessarily nor usually mean this. It is an adverb of place, and also of time, and refers to something "above" or "before." Joined to the Greek article, it designates ancestors, or men of a former age or generation. It may be sometimes translated "from the beginning," but such is not its natural force, nor is there any thing in the connexion in which it here stands, which requires it to be so rendered. It means simply — in time past, in by-gone days, or long since, as the connexion may require. Besides, it is absolutely impossible to suppose, — such was the frequency of intercourse between Christians of the East and the West, — that the day could have been celebrated for three centuries and a half at Rome, and yet the Christians of Antioch, where the disciples first took the name of Christians, and the Greeks generally, have remained in profound ignorance of the fact. On the whole, we feel constrained to say that, in our view, the writer leaves the date of the Saviour's birth, both as regards the day and the year, and the duration of his ministry, in the same uncertainty in which he found them. He introduces into his calculation too many doubtful or conjectural quantities, to authorize any degree of confidence in his conclusions. He main-

tains, for example, that Jesus was six years old at the commencement of our vulgar era, — that when Luke says that he “began to be about thirty years of age” at his baptism, he means that he was “a little more” than thirty, — that his ministry continued three years and three months wanting twelve days, — and that he was “exactly thirty-three years and three months old at the time of his passion.”

We do not understand precisely what Dr. Jarvis means by his “Original Harmony of the Gospels, *now first arranged in the order of time.*” Numerous Harmonies of the Gospels have been made in the order, or supposed order of time, and the day of each discourse or event of our Lord’s ministry, with the exception of a few, the date of which there is nothing to mark, has been assigned. If the writer intends to say that he is the first who has arranged them in the *true* “order of time,” the assertion is not over-modest. We have been a little amused, too, with the *naïveté* with which he confesses in his preface, that he has inserted a calendar which is so blundering, that it was “earnestly recommended” to him by his “learned English friend” or friends, to whom he showed it after it was in print, (the volume having been printed in England,) to add a note upon it, if for nothing more, to screen him from the “imputation of ignorance.” We would by no means assert that the author’s researches, which on some points seem to have been unwearied, have been wholly thrown away. He does not always discriminate between writings of acknowledged, and of suspicious, genuineness; and he sometimes exhibits marks of credulity and want of solid judgment, and often, as we think, reasons inconclusively; yet, with all its faults, we welcome the volume to a place on our shelves.

L.

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*Essays.* By THEOPHILUS PARSONS. Boston: Otis Clapp. 1845. 12mo. pp. 228. [On Life: Providence: Correspondence: the Human Form: Religion: the New Jerusalem.]

If there is any system of faith that needs to be set forth with great precision of language; any that demands that the terms employed to teach and explain it should be used in a definite, uniform, and fixed sense; such a system is Swedenborgianism. It fully requires all the logical faculty, and the mathematical exactness of the author of the *Arcana Cælestia* himself. It would not be strange, therefore, if Mr. Parsons, with excellent talents as a writer in general literature, should fail sometimes to escape confusion and indistinctness in a theological treatise; as we think he often does. To say, for example, that “God alone is life,” and to say immediately after that “He alone is the

Fountain ; all other things are live *drops of the ever rolling and unbounded stream of being*," introduces perplexity into our ideas. It would be harmless rhetoric enough in an annual or a magazine, but in a work where we are anxiously struggling for light on certain abstruse and involved themes, it disappoints and annoys us. We always supposed that the stream is as really water as the fountain is. But this is only one instance which we happen to open upon, out of many. We have regarded it as a well-understood fact, that Swedenborg's Trinity embraced the three elements of Love, Wisdom and Action, as constituting the Deity ; and so Mr. Parsons would wish to say, in his chapter on "Life." Yet in the essay on "the Human Form," he remarks, with an apparent carelessness, that "Love and Wisdom in their perfection constitute God." In treating of Unitarianism, although he is laudably desirous of giving no offence, he declares that, "one thing only appears to be excluded from its creed, and that is a belief in a personal God (!) a belief of Him in any sense which can satisfy a clear understanding and an earnest heart." This is really a new charge. Dr. Kirkland, whose conversation he quotes, could have told him otherwise, and so could a child in any of our Sunday schools. In another place he observes, in the way of concession, "This world is indeed the solid basis, the ultimate of all existence." We cannot conceive of a man looking up even into the material heavens in a clear night, without revolting from such a statement. Yet the author is evidently a devout man, and his mind is thoroughly occupied with the views he has embraced. We should say his imaginative faculty, unconsciously to himself no doubt, was under rather higher cultivation at present than his reasoning faculty. The introduction is about as modest a one as we have ever seen ; and yet the book itself has an air somewhat oracular. It deals largely in affirmations, such as the prophet is privileged to utter, and but little in argument. Some passages are eloquent, and some others have a degree of practical value. On the whole, these Essays have been less interesting to us than Mr. Reed's, published a few years ago, on kindred topics. They are hard reading. We say even this with some compunction, for the Swedenborgians have such a quiet respectability in their religious proceedings, they manifest such a courteous avoidance of proselytism, that we hold them in an esteem such as we love to cherish. And we are unwilling to utter one unkind word of those who never thrust themselves ostentatiously into notice. If the writer's own fellow-believers are satisfied with his dissertations, as it would appear from the introductory notice they are, we ought to find no fault. But as we have laid down the volume, we have felt the conviction that we have less in common with Swedenborgianism than we had been inclined to suppose.

It has removed us by its, to us, absurd subtleties and wild imaginings, several stages from the gates of the "New Jerusalem."

H.

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*Woman in the Nineteenth Century.* By S. MARGARET FULLER.  
New York. 1845. 12mo. pp. 201.

ON the whole, we have been disappointed in this book as we like to be disappointed. A woman here vindicates the cause of her own sex without a very large infusion of special pleading—an achievement not slightly meritorious, and deserving no small praise. We took up the volume,—we are willing to confess it candidly,—expecting to find in it a considerable amount of mannerism, affectation, eccentricity and pedantry. It gives us all the more pleasure therefore, to acknowledge that our suspicions were, to a great extent, unjust. The number of inverted sentences, *outré* ideas, far-fetched comparisons and foreign idioms, is more limited than we had feared. Of pedantry, indeed, perhaps there is not an entire absence. Classical characters, and references to mythological fables, are introduced with a frequency which the best taste would hardly sanction; but the error is often committed with a gracefulness and appositeness which partially redeem it. We just notice these faults the more readily, because we believe Miss Fuller might easily be rid of them, and would gain greatly by the change. We observe that exactly in proportion as she becomes thoroughly in earnest, her style becomes straightforward and natural. An honest thinker, who occasionally wields the good Anglo-Saxon phrase so energetically, and with so much directness as she, ought to abandon at once all seeking after the novel, the strange and the startling. Like the class of writers to which she belongs, much read in the authors of another nation, and much delighted with them, she sometimes puts herself under a yoke, while she longs above all things to be free; adopts a constrained air, while particularly ambitious of unrestraint; and while aiming at a healthful exercise of the faculties, falls into a habit of thought that is morbid, inharmonious, without symmetry, and so, of course, unattractive, if not disgusting. Moreover,—to finish cleanly this ungrateful work of censure,—the book lacks method sadly, and should have been relieved to the reader by the kindly intervention, here and there, of a sectional or capital division. It is rather a collection of clever sayings and bright intimations, than a logical treatise, or a profound examination of the subject it discusses.

Whether Miss Fuller's ethical code would correspond precisely with our own, we should be able to declare with more

confidence if she had made it perfectly clear to us what that code is. The same may be said of her standard of manners. But of the general spirit of the essay we can, and we must, speak with sincere and hearty approbation. There is a noble and stirring eloquence in many of the passages, that no susceptible person can fail to be affected by. Great, lustrous thoughts break out from the pages, finely uttered. The pervading sentiment is humane, gentle, sympathetic. Miss Fuller says in one place, "I wish woman to live, first, for God's sake;" and she seems to be possessed by the reverential, devout feeling indicated by this remark. She casts a deserved contempt on the miserable trifling so often exhibited by men in their conversation and deportment with women, a custom that depreciates and openly insults their character. For our own part, we have often wondered at their patient toleration of the indignity, implied so palpably in this sort of bearing. Mean topics and flippant discourse are perpetually introduced in society for their entertainment, as if they were capable of comprehending nothing else. She urges in respectful terms their rights, both in property, and, as mothers, to their children, suggesting some worthy thoughts for law-makers. She would have woman respectably employed. She would elevate the purposes of their lives, and by dignifying their position and character, restore the ancient chivalrous respect paid them by every manly heart. Her notions do not seem *ultra* nor extravagant. She does not ask that woman may be thrust into man's sphere, but that she may have a right and honorable sphere of her own, whether as sister, daughter, mother, or "old maid." And, for ourselves, we admire the noble appeals, near the close of the work, in which she rebukes vice, and entreats for it a wise but prompt consideration. She has discussed a delicate topic delicately and fearlessly; without prudish folly, without timidity, as a true woman should. No tongue will dare to cavil at her. She is too evidently above all small criticism in this quarter, far up out of its reach. What she has said needed to be said, and, if the age has any necessity, needs, we firmly believe, to be repeated, felt and acted upon. The "nineteenth century" has a mission to woman, as well as she to the nineteenth century.

H.

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*A Commentary on the New Testament.* By LUCIUS R. PAIGE.  
Vol. I. Matthew, Mark. Boston: B. B. Mussey. 1844.  
12mo. pp. 401.

EACH denomination of Christians among us is in a fair way, it would seem, to have a popular Commentary of its own; this of Mr. Paige being designed more especially for Universalists, as

those of Barnes, Ripley, and Livermore, which it resembles in its general plan, were for the denominations to which the authors respectively belong. This, on the whole, we consider matter of congratulation, as the results of biblical criticism will thus become more extensively diffused, since multitudes will read a Commentary coming from a member of their own denomination, when otherwise they would read none, and there is not one of those just alluded to, which may not afford great help to the practical study of the New Testament. The volume by Mr. Paige, just published, was evidently prepared with much thought and in a very serious spirit, and discovers a love of truth and deep reverence for the Scriptures. It is abundantly learned for a popular commentary, and several of the more difficult passages are treated with no little copiousness; the opinions of different writers, often eminent critics of other sects, are quoted, and the author expresses his own views without intolerance or dogmatism. From a passage in the preface we feared that the writer was starting with a theory, but we do not find any such offensively thrust into view in the course of the work, which as a whole, we think, is a performance highly creditable to the author, and to the denomination from the bosom of which it issues.

L.

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*Life of Godfrey William Von Leibnitz. On the basis of the German work of Dr. G. E. Guhrauer.* By JOHN M. MACKIE. Boston: Gould, Kendall & Lincoln. 1845. 12mo. pp. 288.

THE preface to this volume very briefly states the writer's object, which is to give the best account of the father of German philosophy, that can be derived from the most recent German sources, and to give it in a form suited to English readers. The best biography that has appeared has been taken as the basis, and out of it a very faithful work has been framed.

Leibnitz lived in a momentous age, his life extending from 1546 to 1616. He lived on terms of intercourse with the leading men of his time. He had been at the courts of France, Sweden and Russia under the brilliant reigns of Louis XIV., Charles XII., and Peter the Great. The Elector of Mentz, the Duke of Hanover, and the royal houses of Austria and Prussia, cherished him as a familiar friend. He visited Spinoza, and had correspondence with Newton and Locke. He was eminent as a jurist, philologist, historian, mathematician, natural philosopher, mechanician, metaphysician, politician, and theologian. Besides, he was something of a poet. But notwithstanding the versatility of his genius, one quality marks all his works. It is the passion for universality, the disposition to remove all antag-

onism, reconcile all conflicting ideas, and bring all things into obvious harmony. This tendency appears alike in his greatness and in his folly, in his grand abstractions as shown in his doctrine of the calculus, (which, as is clearly proved in the volume before us, he did not borrow from Newton,) and his studies in language, as well as in his quixotic attempts to blend all religions into one by uniting Calvinists and Lutherans first with one another and then with Roman Catholics, and by forcing Mahometans into the grand union by the aid of the armies of France and Austria. Such religious schemes he appears to have pursued without having any strong love for any Church or caring much about the offices of worship. He studied the conflicting theologies as he would study language or botany, with the view of making the most comprehensive classifications.

As an intellectual philosopher, he is to be regarded as the leader of the German mind. He lived at a time, when the negative movement in the Protestant Reformation had almost spent its force, and thinking men were desirous of some deeper foundation of faith than the formulas of the Reformed Churches or the assumptions of Popery. Descartes in France and Spinoza in Holland had tried to meet this want in their own way, and find some absolute ground of faith. Germany was yearning for something better than the Church creeds, and not unwilling to find some relief in the warm pietism of Spener from the bondage of formal dogmatism. Leibnitz did much to meet this want, at least so far as the intellect is concerned. His theory of the universe is the parent of those modern systems that have so occupied his countrymen, and so charmed and mystified the world. He follows Descartes in starting from the facts of consciousness, and shuns the errors of Spinoza by carefully guarding against pantheism, although, in spite of his disclaimer, to some his doctrine of optimism may seem pantheistic. — In some points Leibnitz reminds us of Pascal. In early development, mathematical genius, and theological study, he was like the wonderful Frenchman; but unlike him in general pursuits and religious temper and opinion. Leibnitz was yet more like Swedenborg, and he needed only a little more mysticism and magnetic reverie, to transform his system of nature into the opened heaven and hell of the Swedish philosopher and theologian.

We only wish that Mr. Mackie had been a little more adventurous in his undertaking, appealed more freely to his own mind, and thus given his work a life and coloring, that would make it far more stirring and attractive to an American public. But in these days of rash assertion and crude speculation we may well rejoice, whenever we find, as in the present instance, careful statement in pure and precise language.

*The Life and Correspondence of Thomas Arnold, D. D., late Head Master of Rugby School, and Regius Professor of Modern History in the University of Oxford.* By ARTHUR PENRHYN STANLEY, M. A., Fellow and Tutor of University College, Oxford. First American from the third English edition. New York: Appleton & Co. 1845. 12mo. pp. 509.

IN a short article on Dr. Arnold in our January number for 1844,—the first, so far as we are aware, which appeared in any of our American journals,—we said something of his peculiar characteristics as a preacher, and gave a few extracts from the notes to one of his volumes relating especially to Puseyism, which he abhorred. The present volume, embracing his life and a multitude of his letters, more fully develops his opinions on this subject, and exhibits his views on many other topics of general interest, as history, literature, tradition for which he had no respect, the Church which he would have identified with the State, the London University, and education generally, especially the moral and religious influences which may be, and by him were pre-eminently, brought to bear on the minds of the young. The contents of the volume are various and rich. Dr. Arnold had a vigorous and active mind, and he always thought for himself, feeling very little respect for mere conventionalism. He was a man of stern principle, and occasionally of stern manner, a little pugnacious, yet essentially kind and warm-hearted, and an ardent lover of truth. He was sometimes an eloquent, though never a polished and graceful writer. The style particularly of his sermons, which were frequently written between the morning and evening services, is sometimes simple to baldness. In the multitude of his writings, most of which were thrown off with great rapidity in the midst of a life almost wholly occupied in teaching, it would have been strange if his fervor of temperament had never betrayed him into the expression of opinions which appear crude and extravagant. But he is a writer who always puts one to thinking, which is a great merit. The American publishers deserve the thanks of the community for this, as well as for several other reprints of valuable works, which have recently issued, or are now issuing, from their press.

L.

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*The Library of American Biography.* Conducted by JARED SPARKS. Second Series. Vols. IV. and V. Boston: Little & Brown. 1845. 16mo. pp. 446 and 411.

THE first of these volumes begins with a well arranged and agreeably written biography of Roger Williams, the founder of

Providence, by Professor Gammell of Brown University. The warmth of coloring betrays a friendly hand, and the narrative does full justice to the memory of one, the story of whose wrongs, though often told, seems never to grow trite. We are not quite sure, however, that sufficient allowance is made by the writer for the position of the Puritans of Massachusetts. — We then have the Life of President Dwight, by Rev. Dr. Sprague of Albany, which seems to us a somewhat meagre performance. — The volume closes with the Life of Count Pulaski, by Mr. Sparks himself. This memoir, though brief, possesses in some parts quite a romantic interest, and has all the merit of Mr. Sparks's best narratives.

The fifth volume opens with a life of Count Rumford, (Benjamin Thompson,) by Professor Renwick, whose name is a sufficient pledge for its faithful execution. Count Rumford was a benefactor to his country, to science and to humanity, and well deserves the space here allotted him, which is a little more than half the volume.—We have then a well digested narrative of the stirring and eventful life of General Pike, by Henry Whiting. — And the volume closes with a biography of Samuel Gorton, famous in the early annals of the Massachusetts Colony, by John M. Mackie. This is somewhat apologetic in its tone, though it does not appear from it, nor is it easy to ascertain precisely, what Gorton's peculiar opinions were, and the biographer in describing his character is not, we think, always quite consistent with himself.

L.

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*Proverbs, arranged in Alphabetical Order. In two Parts. Adapted to all Ages and Classes of People, but especially designed for the Young, and the use of Schools.* By WILLIAM H. PORTER. Boston: J. Munroe & Co. 1845. 16mo. pp. 280.

PROVERBS have been called "the flower of popular wit and the treasures of popular wisdom." The use of them is getting to be somewhat unfashionable in these days, yet a good proverb embodies much truth in a condensed form, or rather may we not say, it is a sort of truth *crystallized*, which, viewed in different lights, still shines and sparkles? The proverbs of a nation illustrate its modes of thinking and its manners, and hence collections of them, if faithfully made, form a subject of pleasing and useful study. Mr. Porter's volume does not profess to be a collection of national proverbs, nor indeed a complete collection of any sort. His aim is instruction, and under each proverb, whether common or Scriptural, — for he has both, — he gives an explanation and a few practical observations, all marked by plain good sense.

L.

*The Christian in his Closet: or Prayers for Individuals, adapted to the various ages, conditions and circumstances of Life.* By CHARLES BROOKS. Boston: J. Munroe & Co. 1845. 12mo. pp. 144.

MR. BROOKS informs us in the Preface to this volume, that it contains "the 'Prayers for Individuals,' which have made part of his larger work; with the addition of such new matter as seems needed at this time." The larger volume has had a wide circulation, and we believe this will be found by many persons a help in their private devotions. G.

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*Manual of Parliamentary Practice. Rules of Proceeding and Debate in Deliberative Assemblies.* By LUTHER S. CUSHING. Boston: W. J. Reynolds. 1845. 12mo. pp. 173.

A VERY useful book; a familiar acquaintance with which in the presiding officers of meetings for business, whether clerical or lay, as well as of legislative assemblies, would prevent much confusion and waste of time. L.

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*Olympic Games. A Gift for the Holidays.* By the AUTHOR of "Theory of Teaching," "Edward's first Lessons in Grammar," etc. Boston: Ticknor & Co. 16mo. pp. 142.

THESE are not the celebrated games of this name in Greece. The book consists mainly of an explanation of the old fables, and a description, according to philosophical ideas, of the old mythological personages. Its professed object, however, is not to impart information, so much as to furnish materials for conducting certain games of a rational character, in which the elder members of a family may join with the younger. The work is inviting from its mechanical execution, and bears marks of careful thought and refined taste in the writer. L.

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*The Morton Family.* By a YOUNG LADY. Boston. J. Munroe & Co. 1845. 12mo. pp. 71.

THE author of this story is no longer on earth. We do not wish therefore to speak of it with severity. Yet we can only commend the religious tone of mind which it discovers. As a tale for young persons, we cannot think it judiciously written. \*

*The Exclusive Principle considered. Two Sermons on Christian Union and the Truth of the Gospels.* By WILLIAM H. FURNESS, Pastor of the First Unitarian Congregational Church in Philadelphia. Boston: B. H. Greene. 1845. 8vo. pp. 28.

*Righteousness before Doctrine. Two Sermons preached on Sunday, March 16, 1845.* By WILLIAM WARE, Pastor of the First Congregational Church in West Cambridge. Boston: Little & Brown. 1845. 8vo. pp. 31.

*Letter to the Boston Association of Congregational Ministers, touching certain matters of their Theology.* By THEODORE PARKER, Minister of the Second Church in Roxbury. Boston: Little & Brown. 8vo. pp. 20.

*Deism or Christianity? Four Discourses.* By N. L. FROTHINGHAM, Minister of the First Church. Boston: Crosby & Nichols. 1845. 8vo. pp. 77.

*Remarks on an Article in the Christian Examiner, entitled "Mr. Parker and his Views."* Boston: Crosby & Nichols. 1845. 8vo. pp. 15.

WE notice these pamphlets together as having reference to the peculiar aspect of our religious times.—We cannot go along with Mr. Furness in all his views. He has, as is well known, his own theory of miracles, which he accepts as facts. In the discourses before us he argues eloquently for the strict historical truth of the Gospel narratives, though he thinks that a denial of it is no sufficient reason for withholding from a person ministerial intercourse, provided he calls himself a Christian and leads a Christian life.—Mr. Ware arrives at the same conclusion through a train of argument and remark, the object of which is to show that righteousness is of more importance than creeds. Successful as he is in the illustration of this, the main purpose of his discourse, we do not think it necessary to draw the same inference with him. The whole matter of exchanges is one about which each individual who has possession of a pulpit must be allowed, we suppose, to judge for himself.—The "Letter to the Boston Association," after some personal remark, proposes a series of questions covering nearly the whole ground of theology, and including the interpretation that should be given to a multitude of passages in both the Old and New Testament; on which, though Mr. Parker professes to expect he shall find agreement among the members of the Association, he must know that any half dozen men, who are in the habit of thinking for themselves, would probably differ. The most serious objection, however, to the pamphlet is, its attempt to place upon the same ground of interest, or of doubt, the Divine authority of Jesus Christ and

the explanation of certain confessedly difficult passages of Scripture. — Dr. Frothingham's four Discourses are in his usual finished and beautiful style, and the mechanical execution of the pamphlet is peculiarly inviting to the eye. Instead of attempting an analysis of it, however, we will let the author state his purpose in his own words. The following passage occurs near the close of the fourth discourse.

"I have thus endeavored, in four discourses, to meet a new exigency in our religious denomination. The first argued the truth of our faith from the history of God's moral government in the earth, and endeavored to show that in all consistency you must either deny a Providence or else accept that faith. The second maintained the wisdom and necessity of some foundation of belief for every church that professes to be a church,—some creed or shape of belief however largely drawn,—some understood rule in which it should be united. The third described the different degrees of departure from the standard of the Scriptures; beginning with the most impious form of infidelity, and ending with the skepticism of noble and religious minds. And now we have taken up the ultimate question: Shall we have Deism or Christianity?"—p. 76.

The author of the pamphlet last named on our list thinks that true faith needs no outward helps, such as that derived from miracles, for example, and is incapable of being increased by them. With a certain class of minds this may be, and undoubtedly is, so; but the testimony of other, and of most, minds, we believe, would be far different. \*

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*The Christian Ministry and its Fruits. A Sermon, preached at the Installation of Rev. Horatio Alger, as Pastor of the West Church, in Marlborough, Mass., January 22, 1845.* By Rev. GEORGE E. ELLIS, Pastor of the Harvard Church, Charlestown. Boston: J. Munroe & Co. 1845. 8vo. pp. 38.

*The Christian Ministry. A Sermon preached at the Ordination of Mr. Hiram Withington, as Pastor of the First Congregational Church in Leominster, December 25, 1844.* By NATHANIEL HALL, Minister of the First Church in Dorchester. Boston: Crosby & Nichols. 1845. 8vo. pp. 30.

MR. ELLIS's Discourse, to which the Right Hand of Fellowship by Mr. Gilbert, and the Address by Mr. Hill, form suitable accompaniments, is full of thought well and forcibly expressed, and having, in parts, that tacit reference to the times which always enhances the interest of a performance. — Mr. Hall's Sermon is a fresh and vigorous production, also suited to the times, and is well sustained by the other parts of the service printed along with it, by Messrs. Putnam and Allen of Roxbury and Mr. Allen of Northboro'.  
L.

## INTELLIGENCE.

## RELIGIOUS INTELLIGENCE.

*Ecclesiastical Record.*—We noticed in our last number the formation of a Unitarian society in this city, under the name of the Church of the Saviour. Since our last publication, Rev. Mr. Waterston has resigned his office as a minister at large, and on the first of April entered on the relation of pastor to the new church. A lot of ground has been purchased in Bedford street, on which a vestry will be built this summer, and a larger house of worship before the next winter. — The new meetinghouse of the Second Church is nearly completed, and will be dedicated in a few weeks. The congregation now hold religious services in the Vestry, a large and convenient basement-room. — The new society in Worcester have made arrangements for the erection of a meetinghouse this summer. — The Unitarian society in Windsor, Vt. have made similar arrangements. — Also, that in Rockford, Ill.

Rev. Dr. Eaton of Boxford has relinquished preaching, on account of his great age. — Rev. Mr. Harding of New Salem, after a ministry of thirty-seven years, preached his farewell sermon to his people on the fifth of last January. — Rev. Dr. Bigelow has resigned his connexion with the Unitarian church and society in Danvers; who have, in resolutions passed on the occasion, expressed their regret at the separation. — Rev. Mr. Alden has closed his connexion with the people at South Brookfield. — Rev. Mr. Bridge has relinquished his ministerial charge at Standish, Me. — Rev. Mr. Jones has terminated his connexion with the church at Manchester, N. H. — Rev. Mr. Rice has closed his ministry at Chelsea. — Rev. Mr. May, who has been preaching through the winter at Lexington, where he has been instrumental in promoting a settlement of the difficulties that had grown out of the existence of a Fund, given to the Congregational parish when the boundaries of the parish and the town were the same, has accepted an invitation to remove to Syracuse, N. Y., to fill the place of the late Mr. Storer as pastor of the Unitarian church. — Rev. Mr. Cushing, who has spent the last six months with the congregation at Chicago, Ill., has accepted an invitation to become the permanent minister of the Unitarian society at Milwaukee, W. T. — Rev. Mr. Wellington has left Barre, and Rev. Dr. Thompson resumed the charge of the pulpit. — Rev. Mr. Edes of Kennebunk, Me. has been taken off from his labors by a long illness, which still detains him in this city. — Rev. Dr. Parkman of Boston sailed for England on the first of April, intending to spend a few months abroad. — Rev. Dr. Sharp of Boston and Rev. Dr. Codman of Dorchester left home in the same vessel for a short absence.

The Thursday Lecture, preached weekly in the first church in this city, and for a long series of years conducted by the members of the Boston Association of Congregational Ministers in rotation, has been given back into the hands of the minister of the First Church, with whose distant predecessor it originated, and will hereafter be sustained by a voluntary association of preachers.

*Benevolent Fraternity of Churches.*—The eleventh anniversary of this institution was celebrated on the evening of Fast-day, April 3, 1845, by public exercises in the Federal Street meetinghouse. Hon. Richard Sullivan presided. After prayer, by Rev. Mr. Barrett, the Annual Report of the Executive Committee was read by Rev. Mr. Coolidge, presenting a brief review of the history of the last year, and embracing large portions of the semi-annual reports of the ministers at large, made on the 1st inst. These reports, by Rev. Messrs. Waterston, Harrington, Burton and Barnard, were full of valuable information and suggestion. Mr. Barnard's report was the first which he had made to the Fraternity, his ministry being sustained by a separate Association; but such a connexion has recently been established, as, without impairing the independence of either, will enable the Committee of the Fraternity to include an account of his labors, with the fruits of his observation, in their annual statement respecting the ministry at large in our city. Mr. Waterston's report was the last which would be received from him, as he had accepted the pastorate of the new "Church of the Saviour." Mr. Burton had been principally occupied, since he received his appointment, in ascertaining the wants of the poor in respect to ministerial or religious instruction. Mr. Harrington had only been engaged for three months—since the resignation of Mr. Sargent, which was represented as not having caused a decrease in the attendance on the chapel services. The reading of the Report was followed by addresses from John G. Rogers, Esq., Charles Gordon, M. D., Mr. James Whiting, Rev. J. F. Clarke, Moses Grant, Esq., Hon. John C. Park, Rev. C. F. Barnard, and Mr. David Reed. The church was nearly filled, though the audience was not so large as on some previous anniversaries. Notwithstanding the resignation of two ministers, the affairs of the Fraternity are in a sound and prosperous state. Mr. Harrington's temporary connexion with the Suffolk Street Chapel has been extended, and Rev. Dr. Bigelow, late of Danvers, has accepted a temporary appointment in connexion with the Pitts Street Chapel. The Fraternity is free from debt, and its receipts the last year were sufficient for its purposes.—At the first meeting of the Board of Delegates for the year 1845-46, on Sunday evening, April 13, Hon. Richard Sullivan was reelected President; Rev. J. I. T. Coolidge, Secretary; Mr. Thomas Tarbell, Treasurer; and Rev. S. K. Lothrop and Mr. Benjamin Seaver, with the three former gentlemen, the Executive Committee.—Notice was given of the formation of a Branch of the Fraternity in the Church of the Saviour.

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*Dedication.*—The "Central Chapel" in NEW BEDFORD, Mass., was dedicated March 6, 1845. The Sermon was preached by Rev. Mr. Hall of Providence, R. I.; the Dedicatory Prayer was offered by Rev. Mr. Morgridge, pastor of the church; and the other services of the day were conducted by Rev. Mr. Peabody of New Bedford, and Rev. Mr. Dawes of Fairhaven. Mr. Morgridge has in former years been connected with the Christian denomination, with which he still holds as friendly relations as they will permit.

## LITERARY INTELLIGENCE.

*Harvard University.*—This institution has reached an important period in its history, though it is only passing through a trial which it has encountered once and again before. From an early date the College has been an occasion of struggle between the liberal and the exclusive portions of the Christian Church in this Commonwealth. The appointment of Dr. Ware to the Hollis Professorship of Divinity gave great offence to those who maintained that an "orthodox" man, in the legitimate sense of the word, must necessarily be a Trinitarian; and at intervals since, the charge of sectarianism has been renewed with more or less of vehemence. But now it would seem as if it were hoped, that by a union of political and theological discontents a successful assault might be made upon the administration of the College. It becomes those who would retain for Harvard its preeminence of being, as a literary institution, free from sectarian influence, to be wakeful and firm in their vindication of its right to this distinction.

At the semi-annual meeting of the Board of Overseers, January 16, 1845, Gov. Briggs presiding, after the usual business of receiving reports from the Visiting and Examining Committees appointed the last year, a discussion arose respecting the division of time now adopted at Cambridge "for the recitations and lectures of students, as connected with the times of diet, or otherwise," and a Committee was appointed to report upon the subject. At an adjourned meeting, held February 6, Rev. George Putnam of Roxbury was chosen a member of the Board, in place of Rev. Rodney A. Miller of Worcester, whose seat became vacant in consequence of his resignation of his pastoral charge. Mr. Putnam received 45, out of 66 votes. George Bancroft, Esq., as one of the Committee of Visitation whose Report had been accepted at the last meeting, obtained leave to read a paper, expressing dissent from some of the opinions in that Report, and concluding with certain resolutions; which at an adjourned meeting, on the next day, were referred to three Committees, with instructions to report before the close of the legislative session. Hon. Mr. Walley introduced an order, that a Committee be appointed "to consider the expediency of disconnecting entirely the Theological department from the College," or, in other words, of "sundering the relation now subsisting between the College and the Divinity School," and of discontinuing all religious exercises in the Chapel, "other than morning and evening prayers"; which order was adopted, and such Committee was appointed, consisting of Hon. Lemuel Shaw, Hon. Samuel H. Walley, Hon. Samuel Hoar, Hon. Alfred D. Foster, and Rev. Dr. Parkman;—whose Report, as it would involve the consideration of certain legal questions, would not be expected till the meeting of the Board the next winter. The Board met subsequently on the 25th of February, and again on the 6th of March, to hear and dispose of the Reports of the Committees upon the subjects embraced in Mr. Bancroft's resolutions. Hon. Mr. Saltonstall, from the Committee upon the resolution, "that this Board do not advise an increase in the requirements for admission to Harvard College," presented a Report, to the effect, "that no action on the subject, on the part of this Board, is necessary or expedient"; which was accepted. Rev. Dr. Codman, upon the resolution, "that in filling up the vacan-

cies in the clerical part of the Permanent Board, care should be taken to avoid giving a majority to any one religious denomination," offered a Report terminating in the conclusion, "that it is unnecessary and inexpedient to adopt any rule or regulation as to the precise manner in which the right of suffrage should be exercised." Mr. Bancroft, as chairman of the Committee upon "diminishing the cost of instruction in Harvard College," read a Report, to which were appended certain resolutions for effecting this object; and Hon. Mr. Gray read a Minority Report containing views different from those advanced by the chairman. Both these Reports were finally laid upon the table. Hon. Mr. Savage presented a final Report from the Committee "on the division of time" at Cambridge, proposing one or two alterations; which was accepted and referred to the Corporation.

Considerable discussion arose upon all these Reports, but particularly upon that respecting elections to fill vacancies in the clerical part of the Board of Overseers. An amendment was offered by Hon. Mr. Child, that the Board "express an opinion that care should be taken that such vacancies should be so filled as to give to no one religious sect or denomination a majority of the clerical members of the Board." The debate turned very much on the question of a sectarian influence controlling the affairs of the College; some of the speakers asserting and endeavoring to prove that such an influence existed, while by others it was denied and disproved. The discussion ended in laying the whole subject on the table. We have given this account of the proceedings of the Board, because we think them important as indications of what may hereafter be attempted, and because they may then acquire an historical value.

President Quincy has addressed a letter to the Corporation resigning, from the termination of the present academic year, the office which he has held for more than sixteen years as head of the University. He assigns his age as the reason for taking this step, which was prospectively determined upon in his own mind, he says, three years ago. He leaves the College at a time when his acquaintance with its history enables him to say, "its internal state is as prosperous and peaceful as its friends at any past period have ever witnessed." And he promises that whatever knowledge he has gained or power he may possess, "shall be at her service and devoted to her cause; and especially to the greatest of all causes — *her religious freedom*." The Corporation have accepted the resignation, and replied in terms of strong respect and affection. As the confirmation of his successor in office by the Overseers cannot be made till the meeting of the Board during the annual session of the Legislature, the choice on the part of the Corporation will probably be deferred for several months.

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*New Works.* — Professor Stuart's Commentary on the Apocalypœ has appeared. We hope to take notice of it in a future number. — The "Narrative of the United States Exploring Expedition" has also been published in a style of magnificence unusual, at least in this country. — We find at the bookshops but few other new volumes of permanent value. — The Democratic Review announces Professor Longfellow's "Poetry and Poets of Europe of the Nineteenth Century" as on the

eve of publication.—The same work speaks of Mr. Dana's "Life of Washington Allston" as in course of preparation. — The Memoir of Rev. Dr. Channing has so far advanced towards completion, that it may be expected in the course of the present year. — The Memoir of the late Dr. Ware is also approaching its close. — Rev. Mr. Hedge of Bangor is engaged upon the translation of a literary work from the German.

Among the journals that are continually springing into existence, we notice "The Investigator: religious, moral, scientific, &c.," published monthly at Washington, D. C. The title indicates the design, and from our knowledge of the editor we believe that he will furnish useful reading to his subscribers. He seems specially to devote his pages to an examination of the claims of the Roman Catholic Church.

It may be somewhat unusual, but we are disposed to express our satisfaction in turning over the pages of the "Southern Review." As it is edited by a personal friend, a native of New England and graduate of Harvard, and formerly a preacher and still a Unitarian, we may be excused for feeling a peculiar interest in its character. Its literary articles are highly respectable, and its political discussions, though strongly tinged with Southern opinions — of which the Review is meant to be the organ — are generally such as may be read with advantage. We regret only that on the subject of Slavery it should take the extreme Southern ground, and wed itself to the support of an institution so thoroughly anti-republican and unchristian. Were it not for the doctrines it advances on this subject, we should need to use very little qualification in our commendation of its pages.

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*Theological Journals.* — We are much impressed by the excellence of the larger journals published by different religious denominations in this country. In the theological learning and general ability which they exhibit, they will bear comparison with the best of the foreign journals. Indeed England has no publication of the sort of equal merit with some of these. At the head of our American theological literature we may place the "Bibliotheca Sacra," published in New York, of which we have spoken once before. Next to this we think we should name the "Christian Review," the organ of the Baptist denomination, published in this city. Next, in the liveliness and force of its articles, we should mention the "New Englander," edited at New Haven. The "Biblical Repertory," from the Princeton Press, has more learning, but is heavy. The "Biblical Repository," at New York, has assumed the additional title of "Classical Review," and is more popular in its character than its Princeton rival. The "Universalist Quarterly" is creditable to the denomination by which it is sustained. And last, but not least in pretension or strength among those which we see, is "Brownson's Quarterly Review," devoted now to the interests of the Roman Catholic Church, of whose claims the editor glories in being the expounder and defender before his Protestant readers. Whatever Mr. Brownson may be, no one can charge him with disguising or undervaluing the opinions which for the time he may hold, or with being mealy-mouthed about those which he has renounced. In his last number he alludes to the "crude speculations and pestilential heresies," to which he was "at one time accustomed to give circulation" through our pages. He will, we doubt not, ren-

der effective service to the Church of which he has become so zealous an advocate. Some will read his Review from curiosity, and more from the attraction of his clear and vernacular style. He is beginning to relish the technical language of Rome, but for the sake of our literature we hope he will preserve his love of pure American English. He will do more good as an example to our writers, than harm to those who may be captivated by his theology.

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*Christian Register.* — Since our last publication this venerable journal has passed into new editorial hands. It is now conducted by Rev. Charles W. Upham, who will be able to give it his whole attention. We have been surprised at the industry as well as ability which has been shown by the past editors, whenever we have considered under what an amount of professional cares they must have prepared their weekly sheet. Mr. Upham will be free from such occupation of mind by other engagements, and may therefore give a yet higher character to the paper. We are sure that under his management it will be devoted to the interests of a sound theology and a scriptural faith.

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#### MISCELLANEOUS INTELLIGENCE.

*Philanthropic Institutions.* — We rejoice to find that institutions for the relief of those who are suffering from privation of sense or reason in our country are not only increasing in number, but are establishing their claim to the confidence of the public by the results which they produce. The last Report of the Institution for the Blind at South Boston confirms the opinion long entertained of its excellent management. Laura Bridgman, whose knowledge of the outward world is derived through a single sense, is still an inmate of the house, and of her progress the last year such an account is given, as shows that she is at once in the way of improvement and within the reach of injurious influences. — We have received a pamphlet, of nearly two hundred pages, replete with information, — the “Twenty-fifth Annual Report and Documents of the New-York Institution for the instruction of the Deaf and Dumb;” containing, with other matter, a “Report on the Schools for the Deaf and Dumb in Central and Western Europe, by Rev. George E. Day.” We are surprised to find that an enumeration of similar institutions in all Europe gives so high a number as one hundred and sixty-two; while in the United States there are only six. — The labors of Miss Dix in behalf of the Insane Poor, are well-known throughout the country. After effecting important changes in their condition by means of the hospitals which she has been instrumental in inducing legislative bodies or private individuals to erect in New England and Canada, she has spent the winter in Pennsylvania and New Jersey, urging upon the Legislatures of those States the duty of making appropriations for the establishment of similar institutions within their bounds; and with entire success. She has also obtained grants from the proper authorities for building several new county poor-houses and jails, for the more decent accommodation of those who may become their inmates. Her efforts for the relief of a class whom she justly considers the most

pitiable and ill-used in our Christian land, have been unwearied, but she has the satisfaction of witnessing the fruits of her disinterested toil. — We have noticed with peculiar satisfaction the formation of a Society in New York for rendering assistance, especially through counsel and sympathy, to released convicts. No Society among us occupies a more important or more neglected sphere of benevolence. By the treatment which those now receive whose terms of imprisonment have expired, they are, almost inevitably, driven back to the commission of crime. Objects of suspicion, and unable to obtain employment, the alternative offered them is starvation or renewed violation of law. There is no class of persons in the community, we believe, for whom it is more necessary that some provision should be made, to save them from utter ruin. A Society whose object it is to assure them that they are not outcasts from the kind regards of their fellow-beings, must find great opportunities for usefulness; and we should rejoice to learn that other Societies of the same kind were established in our other cities.

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*Increase of Boston.* — At no period since the settlement of this place has its growth in population and business been so rapid as everything which we see indicates at present. New dwelling-houses, new blocks of warehouses, new meetinghouses, new streets, show that there is a great increase in the number of the inhabitants. The construction of railroads connecting the city not only with different parts of the Commonwealth, but with the extreme North and the extreme West — with Canada in the one direction and with the Valley of the Mississippi in the other, has given an impulse to business, which is felt alike by the rich and the poor, the enterprising and the indolent — if of the latter class there be any among us. We hope that the evil consequences which are apt to attend such a state of prosperity may not be realized here. There is always danger that people will become worldly in character, when their minds are crowded with worldly cares or elated by worldly success. There is reason, also, to apprehend that they will forget the restraints of prudence and moderation, will “make haste to be rich,” and bring on disaster through the rashness or magnitude of their engagements. Speculation is a word of ominous meaning for practical men as well as for visionary theorists. If there be any element in the American character yet ascertained, it is the love of change, or discontent with the present — be that ever so safe or prosperous. Our people are “reaching forth unto those things which are before,” in a very different sense from that intended by the Apostle. The lessons of experience seem to be lost upon them. Again and again have we seen the mischiefs that flow from an excessive eagerness to accumulate wealth. If the considerations which a regard to reputation and domestic comfort suggests are insufficient securities against the seduction of “good” times, men of religious principle, men who lay any claim to the Christian name, should remember that there are higher interests than those which are represented by mercantile terms, and that these are endangered by surrounding the mind with earthly anxieties. The question has not less significance now than centuries ago — “What shall it profit a man, if he gain the whole world, and lose his own soul?”

## OBITUARY.

DEACON JACOB WHITNEY died at Stow, Mass., October 20, 1844, aged 85 years. "For more than half a century he was a member of the Unitarian church" in that place, "and for more than a quarter of a century one of its officiating deacons." Mr. Whitney was a devout and sincere Christian, who labored to keep a conscience void of offence towards God and man. g.

SAMUEL DORR, Esq. died at Boston, Mass., December 18, 1844, aged 70 years. Mr. Dorr preferred the offices of integrity and charity in private scenes to the engagements of public life. But he in various ways made himself a useful and valued citizen. In the suppression of intemperance, in the relief and prevention of pauperism, and in the support of religious institutions, he was among the foremost and most consistent. He was a member of the New South church in this city, and clung with a grateful faith to the truths of the Christian revelation. g.

REV. IRA H. T. BLANCHARD died at Weymouth, Mass., April 9, 1845. Mr. Blanchard was a native of Weymouth, and graduated at Harvard College in the year 1817. After holding the office of Tutor in the College, and completing his theological studies, he was ordained over the First Congregational Church in Harvard, Mass., where he remained till severe illness compelled him to relinquish the pastoral care. At a subsequent period, having partially recovered his health, he took charge of the congregation in South Natick, but was never again settled in the ministry. A few years since he removed to Weymouth, and occasionally preached in the neighborhood. His death was occasioned by that fatal disease of our climate, consumption. Mr. Blanchard was a man of much more than ordinary abilities, and of great excellence. His physical sufferings, which for a long time were extreme and left permanent effects upon his constitution, prevented his occupying the place before the public eye which he might otherwise have filled, but few men excelled him in soundness of intellectual or moral character. g.

DEACON SAMUEL H. HEWES died in Boston, April 6, 1845, aged 84 years. Mr. Hewes was a worthy member of the community which he had long served. He was for many years Superintendent of the Burial-grounds of this city, an office of considerable labor and responsibility, which he held at the time of his death. His activity, both of body and mind, continued in old age. He was an officer in the New South church, and was a willing almoner of the bounty of our churches to the poor. g.

\* \* \* The writer of the article on "Poetry" in our last number desires us to say, in reply to a letter received by him from the author of *Gonzalvo*, that he "did not undertake to pronounce upon the work as a story, and said nothing against or about the value of the book in point of historic or romantic merit. He was concerned simply and solely with so much of Mr. Hood's part of the work as related to the general style of the literary execution, as indicating the poetic sense and spirit." "One or two expressions in the article," he thinks, "were unnecessarily harsh."

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MAY, 1845.

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AND

## RELIGIOUS MISCELLANY.

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